

Simple Fiqh

Al Fiqhul Muyassar by Maulana Shafeequr
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English

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By Shamsul Islam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Purification

Allah said:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ (القرآن ٢: ٢٢٢)

Surely Allah loves those who are most repenting, and loves those who keep themselves pure.

Allah's Prophet ﷺ said:

الطُّهُورُ شَطْرُ الْإِيمَانِ. (مسلم ٢٢٣)

Purification is the foundation of worships, so Salah is invalid without Purification.

Allah's Prophet ﷺ said:

مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ، وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ. (أحمد ١٤٦٦٢)

The key to Paradise is Salah and the key to Salah is Purification.

The literal meaning of the Arabic word for Purification, *Aṭṭaharah*, is cleanliness.

In Shari'ah, *Aṭṭaharah* is ceremonial Purification which is divided into two categories:

1. Purification from de jure Filth: It is called de jure Purification.
2. Purification from de facto or real Filth: It is called de facto Purification.

Purification from de jure Filth is obtained by Ablution, Bath, or Tayammum when using water is unfeasible.

Purification from de facto or real Filth is obtained by getting rid of the de facto Filth by using tangible agents of purification like clean water, pure soil, gravel, or by the process of animal-hide-treatment.

Purifying Water

Kinds of water which cause Purification

Purification is obtained by absolute water.

Absolute water is that which exists with its original attributes as no Filth has mixed with it nor has any other thing overwhelmed it.

Absolute water includes:

1. Rain water
2. River water
3. Well water
4. Fountain water
5. Sea water
6. Water from melted snow, hail or ice

Kinds of water and their rulings

Water is classified into five types based on whether purification is obtained from it or not:

1. Pure, purifying¹, non-Avoidable water

Absolute water is pure and Purification may be obtained from it.

2. Pure, purifying, Avoidable water

It is that water which has been licked by cat, hen, carnivorous bird or snake.

Ablution and Bath are Undesirable with this kind of water if absolute water (of the first type) is present. But if absolute water is not present, then there is no undesirability in its use.

3. Pure, doubtfully purifying water

It is pure but there is a doubt in its purifying capability.

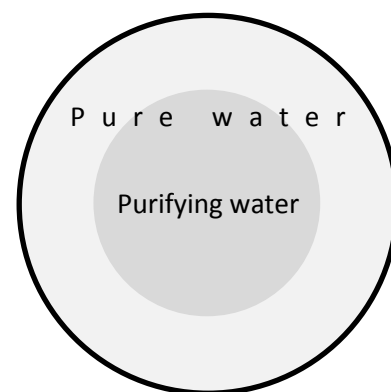
This is the water which has been licked by a donkey or mule. It is undoubtedly pure but there is a doubt whether Ablution (and Bath) with it will be valid or not.

If no other water is available, then the person should perform Ablution with it and then do Tayammum. He has the option to perform Ablution before Tayammum or Tayammum before Ablution.

4. Pure, non-purifying water

It is the Used-up water which is pure but not purifying, so Ablution or Bath with it will not be valid.

Used-up Water: It is the water which has been used in Ablution or Bath for the purpose of getting rid of de jure Filth or for obtaining reward from Allah, like Ablution with the intention of getting reward by a person whose ablutional purity still exists.



¹ Pure water is that in which there is no de facto or tangible Filth. Purifying water is one which can be used for Ablution and Bath. All purifying water is pure but not vice versa.

If an ablutionally pure person performs Ablution with water for cooling himself or for demonstrating the method of Ablution to students, the water will not be termed Used-up.

However, if an Ablutionally impure person performs Ablution with water for cooling himself or for demonstrating the method of Ablution, then the water will become Used-up² i.e., pure but non-purifying.

Water becomes Used-up when it is applied and then gets separated from the body of Ablution- or Bath-performer.

5. Filthy water

It is the small-quantity, stagnant water in which de facto³ Filth has got mixed whether the attributes of the Filth is apparent in the water or not.

When the (attributes of) Filth becomes apparent, the water becomes impure whether it is large-quantity or small-quantity and whether it is flowing or stagnant.

If water is in a cistern or pond so big that if water is shaken at one end, the water at the other end is not affected, then it is termed large-quantity water.

How to identify large-quantity water?

Water is considered large-quantity if its cistern or pond is ten by ten in area and it is so deep that if water is taken up with hand, the ground beneath is not laid bare.

Small-quantity water is that whose container is of lesser dimension.

The ruling for Filthy water is that it is impure and no kind of Purification can be obtained with it.

Rather, when it is mixed with something else, that thing also becomes Filthy.

Ablution with water that comes out of a plant or fruit is also not valid whether it comes out by its own without squeezing or it squeezes out due to external pressure.

Similarly, water whose nature⁴ has transformed due to cooking, etc. cannot be used for Ablution e.g., soup and beverage.

Rulings of water in which some pure thing has got mixed

When a pure thing like soap, flour, saffron gets mixed in water and this extraneous thing does not become the major part of the resulting mixture/solution, then the water-mixture is pure and purifying.

² Because when an ablutionally impure person performs Ablution, he gets rid of de jure Filth whether he intends to get rid of that or not.

³ Real or tangible

⁴ The nature of water comprises the three essential **properties** of thinness, fluidity and thirst-quenching ability.

But if the extraneous thing forms a major part of or overwhelms the mixture such that it deprives the water of its thinness and fluidity, then the water-mixture is pure but not purifying.

If the color, taste or odor of water changes due to stagnating for a long time, it remains pure and purifying.

If such a thing mixes up with water from which water is not free most of the time and on most of the occasions like alga, fallen tree-leaves and fruits, etc., then the water is pure and purifying.

If a fluid that has two distinguishing attributes⁵ only like milk – which has color and taste but no odor – mixes up with water and one of the attributes of milk becomes perceptible in the water-fluid solution, then it will be ruled that water is overwhelmed and so Ablution with it is not Permissible.

If a fluid having three distinguishing attributes like vinegar mixes with water, then if two of the three attributes of the fluid become perceptible in the water solution, then only it will be ruled that the water has become overwhelmed and so Ablution with it will not be valid.

If a fluid with no distinguishing attribute – like Used-up water⁶ or rose-oil which has lost its odor – mixes up with water, then its overwhelmingness will depend upon its proportion by weight.

So, if two kg of Used-up water mixes with one kg of pure water, Ablution with it will not be valid.

But if one kg of Used-up water mixes with two kg of pure water, Ablution with it will be valid.

⁵ Out of a total of three attributes viz., color, taste and odor

⁶ Use-up water and rose oil are pure, so they can be used to remove perceptible Filth but non-purifying, so de jure Purification cannot be obtained with them.

Rulings of leftover water

Leftover water: It is the water which remains in a vessel after a man or animal has drunk from it.

The rulings for leftover water vary according to the animal that has drunk from the vessel.

1. Pure and purifying leftover water

The leftover of a man is pure and purifying if there was no sign of Filth in his mouth when he drunk from the vessel. It does not matter whether the person is a Muslim or Disbeliever, or whether he was pure or impure with major de jure Filth⁷.

Similarly, leftover of horse is pure and Purification can be obtained with it without any problem.

The leftover of an animal whose flesh is Permissible to eat is pure and purifying without any detestability; e.g., camel, cow and goat.

2. Pure and avoidably purifying leftover water

The leftover of a cat with no trace of Filth in its mouth is pure but Ablution with it is Undesirable when Absolute water is present.

Similarly, leftover of a carnivorous bird like falcon and eagle is pure but performing Ablution with it is Undesirable.

The same is the ruling for leftovers of animals which live in houses like mice.

3. Pure but doubtfully purifying leftover

Leftover of donkey and mule is undoubtedly pure but there is a doubt whether Ablution with it will be valid or not. So if no other pure water is present, the person will perform Ablution with it and do Tayammum and then offer Salah.

4. Filthy leftover

Leftover of pig is Filthy and Purification cannot be obtained using it.

Similarly, the leftover of dog is Filthy and purification cannot be obtained from it.

Leftover of a carnivorous quadruped like lion, leopard and wolf is also Filthy and purification cannot be obtained from it.

If an animal's leftover is pure, his sweat is also pure.

If his leftover is Filthy, his sweat is also Filthy.

⁷ Major de jure Filth is the state when a person requires Bath to become pure like when a man has ejaculated semen or a woman's menses has ended, etc.

Rulings of well-water

When Filth falls in a well, throwing out all the well-water is Compulsory even if the Filth was in small quantity.

When an inherently Filthy animal i.e., pig falls down in a well, it will be Compulsory to throw out all the water in the well no matter the pig dies in the well or comes out alive and whether his mouth touched the water or not.

If a non-inherently Filthy animal whose leftover water is Filthy falls down into a well, throwing out the entire water of the well is Compulsory.

If a man with no trace of Filth on his body falls down into a well and comes out alive, the water will not become Filthy.

Similarly, if a donkey, mule, falcon or eagle with no trace of Filth on its body falls down into a well and comes out alive, the water will not become Filthy provided that its mouth did not touch the water.

If the saliva of a fallen animal reaches the water, then the water will take have the same ruling as that of the fallen animal's leftover.

If an animal without flowing blood e.g., bug, housefly, wasp and spider, falls into a well and dies therein, the water will not be Filthy.

Similarly, the death of an animal like fish, frog and crab, which is born in and lives in water does not make the water Filthy.

If a large animal like dog or goat, or a man dies in a well and is pulled out immediately afterwards before it swells up, the well-water will become Filthy and it will be Compulsory to pull out all the water of the well.

In all the cases wherein pulling out the entire water of the well is Compulsory but pulling out the whole is not feasible, it will be sufficient to pull out two hundred average-sized buckets of water.

If an animal like cat or hen⁸ dies in a well, then pulling out forty buckets of well-water is sufficient.

If an animal like sparrow or rat dies in a well, pulling out twenty buckets of water will be enough.

When the Compulsory quantity of water has been pulled out of the well, the well becomes purified as also the rope, bucket and the hands of the person(s) who pulled out the water.

A well does not become Filthy if dung of animals like horse, donkey, camel, goat, deer, cow, etc. falls in a well except when it is in such a high proportion that every bucket pulled out from the well contains a dropping or more. In that case, the well-water becomes Filthy.

⁸ Or one of its size.

Similarly, well-water does not become Filthy if droppings of pigeon or sparrow fall into it.

If a dead and swollen up animal body is discovered in a well and nobody knows when it fell⁹, it will be ruled that the well-water has been Filthy for three days and nights. So all Salahs offered with Ablution from this water will have to be repeated.

If this water has been used in this period in Bathing and cloth-washing, then the persons will take a Bath once again and rewash those clothes with pure water.

If a dead animal is found in a well before it swells up and it is not known when the animal actually fell, then it will be ruled that the well-water has been Filthy for one day and night, so the Salahs offered in this period will have to be repeated.

⁹ In case, the well is covered and many Muslims have been using it for Ablution, etc. and offering Salah.

Etiquettes of relieving oneself¹⁰

Allah's Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ، أَعَلَّمُكُمْ فَإِذَا أَتَى أَحَدُكُمْ الْغَائِطُ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ، وَلَا يَسْتَدْبِرُهَا وَلَا يَسْتَطِبُّ بِيَمِينِهِ، وَكَانَ يَأْمُرُ بِثَلَاثَةِ أَحْجَارٍ، وَيَنْهَى عَنِ الرَّوْثِ وَالرَّمَّةِ» (أبو داود ٨)

I am like a father for you, so I teach you that when you go for relieving yourself, you should not face the Holy Ka'bah, nor should you turn your back towards it, nor should you cleanse you Filth with your right hand. Allah's Prophet ﷺ would instruct us to use three gravels and would forbid using dung or bones (for cleansing).

Whoever intends to relieve himself either from urine or excreta should observe the following etiquettes:

1. He should go far away from the eyes of the people till no one is able to view him nor hear the sound of what comes out of his body nor smell the odor.

2. He should select a soft and low ground for easing himself so that urine droplets may not fly back towards him.

3. Before entering washroom he should recite:

أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

I seek refuge in Allah from evil and the evil-doers (or from impure male jnns and impure female jinns). (EQ 25706)

A person who intends to relieve himself outside his house in the open should recite this dua when he starts tucking up his garments and before his private parts are revealed.

4. Going to the washroom, he should first enter his left foot and coming out he should first put out his right foot.

5. He should sit putting more weight on his left foot as this posture is more helpful in excretion.

6. He should cover his head at the time of relieving himself and cleansing.

7. He should not urinate in a hole in the ground as it is possible that there might be some reptile in the hole which would hurt him.

8. He should not urinate nor relieve himself on road or in graveyard.

9. He should not urinate or relieve himself in a shadow¹¹ wherein people usually sit.

10. He should not urinate or relieve himself at a place where people gather for conversation.

11. He should not urinate or relieve himself under a fruit-laden tree.

¹⁰ = Excretion, defecation

¹¹ Of tree, wall, etc.

12. It is Avoidable for a person engaged in relieving himself to talk without necessity.
But if he sees a blind man walking towards a pit and fears that he might fall into the pit, it will be Compulsory for him to speak and guide the blind man.
13. It is Avoidable for him to recite the Quran or a remembrance formula while he is engaged in the act of relieving himself or cleansing his Filth.
14. It is strictly Prohibited to face the Ka'bah or keep his back towards it whether he is inside a washroom or in open space.
15. It is strictly Prohibited that he urinate or relieve himself in small-quantity, stagnant water.
16. Urinating or relieving himself in flowing water or large-quantity, stagnant water is Undesirable.
17. Urinating in bathroom is Avoidable.
18. Urinating or relieving oneself near a well, river or pond is Avoidable.
19. Revealing his private parts for the purpose of relieving himself in a non-hidden place is Avoidable.
20. Cleansing himself with his right hand without any necessity is Avoidable.
21. Urinating in standing posture without necessity is Avoidable as the droplets of his urine might fly back to his body or garments.
22. When he has finished relieving himself, he should step out with his right foot first, then he should recite:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي.

Praise be to Allah Who has relieved me of impurity and given me good health. (EQ 30224)

Rulings of cleansing

Allah said:

فِيهِ رَجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (القرآن ١٠٨: ٩)

In it there are people who like to observe purity; and Allah loves those observing purity.

Allah's Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ , أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اسْتَنْزِهُوا مِنَ الْبَوْلِ فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ» (سنن الدار قطني: ٤٦٤)

Keep safe from urine as most of the time, the torment of grave occurs on account of that.

Cleansing is clearing of the external organ for urine¹² or excreta¹³ after relieving oneself from urine or excreta, no matter cleaning takes place with the help of water, gravel or something else.

Istibra is necessary before Cleansing.

Istibra is expulsion of whatever is left in the organ of urine or excreta till it appears to him overwhelmingly probable that nothing remains in the organ. If a person has a particular habit in this regard, he should do that like standing, walking, hitting the ground with a foot, clearing throat by hemming, etc.

There is some detail in the rulings for Cleansing:

When Filth oversteps the organ of urine or excretion and gets **bigger than** a dirham¹⁴, washing it with water becomes Obligatory¹⁵ and Salah is not Permissible in its presence.

When Filth oversteps the organ and is equal to a dirham, washing it with water is Compulsory.

When Filth does not overstep the organ¹⁶, then Cleansing is customary.

In Cleansing, it is Permissible to use water alone.

Similarly, it is Permissible to use only gravel or anything similar to it as long as the overstepped Filth does not get bigger than a dirham.

But washing with water is better.

The most Preferable way is to first mop up with gravel or a similar thing and then wash with water as this would clean more efficiently.

¹² penis

¹³ anus

¹⁴ In viscous Filth, comparison to dirham will be done by weight and the weight of a dirham is about three gram. In thin fluid Filth, the comparison takes place by area and the area of a dirham is equal to that of the palm's depression.

¹⁵ **Obligatory** (= Mandatory, Farḥ): An act whose essentiality is established by an evidence which is beyond doubt.

Compulsory (Wajib): An act whose essentiality is established by an evidence in which there is a bit of doubt. For example, the evidence is from a tenable source, or the evidence is from an incontrovertible source like Quran, Mutawatir Hadith but its words allow for two or more interpretations. But in practice, there is no difference between Obligatory and Compulsory.

Custom / Customary (Sunnah): An act which is established by Prophet's ﷺ practice and statement but the Prophet ﷺ also missed the act at times.

¹⁶ Or oversteps but is smaller than a dirham

It is Desirable to Cleanse using three gravels.

Limiting oneself to two gravels or only one gravel is Permissible if that is able to clean the organ.

When one has finished mopping up with gravel, he should first wash his hand and then the organ with water.

He should thoroughly clean the organ till the odor ends.

Upon completing this Cleansing, he should wash his hand and thoroughly rub it till the malodor finishes.

Kinds of Filth and their rulings

Allah ﷻ said:

وَتِيَابَكَ فَطَهِّرْ ﴿٤٤﴾ (٤:٤٤)

Purify your clothes.

Allah's Prophet ﷺ said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوٍ» (مسلم ٢٢٤)

Salah is not acceptable without Purification.

Filth: It is the state of a human body, garment or place which is disgusting to the Shari'ah and so the Shari'ah commands Purification from that state.

There are two kinds of Filth:

1. De jure Filth
2. De facto Filth

1. De jure Filth

It is the state of a person in which Salah is invalid. De jure Filth is also called Ĥadath.

There are two kinds of de jure Filth:

- Major de jure Filth¹⁷: It is the state of a person in which Bath is Compulsory and Salah offered in this state is invalid. Similarly, recitation of the holy Quran in this state is impermissible.
- Minor de jure Filth: It is the state of a person in which Ablution is Compulsory.

Salah in this state is not Permissible but oral recitation of the holy Quran is Permissible.

2. De facto Filth

It is the squalor keeping away from which is Compulsory for a Muslim and if some of it sticks to his body, garment etc., then eliminating it is Compulsory.

There are two kinds of De facto Filth too:

(a) Severe Filth (b) Mild Filth

(a) Severe Filth

Definition: It is the thing whose filthiness has been established by an evidence which is beyond doubt.

Examples of Severe Filth:

1. Spilled-out blood
2. Wine

¹⁷ A man or woman enters into this state when seminal fluid shoots out of him/her in spurts in a state of sexual stimulation while sleeping or awake. Similarly, if the points of circumcision of the male and female genitals touch each other, both the man and the woman enter into this state.

3. Flesh and skin of a dead animal
4. Urine of a Flesh-inedible animal
5. Excreta of dog
6. Excreta and saliva of a carnivore
7. Dropping of hen and duck
8. Anything whose emission out of the human body leads to invalidation of Ablutionary state.

Rulings of Severe Filth:

Severe Filth is pardonable if it is smaller than or equal to a dirham.¹⁸ If the Severe Filth is larger than a dirham, washing it off with water or some other removing substance is Obligatory. With this quantity on a person's body, garment or prayer-mat, Salah is not Permissible.

(b) Mild Filth

Definition: It is a substance whose filthiness is not certain because of the presence of another evidence which indicates its Purity.

Examples of Mild Filth:

1. Horse urine
2. Urine of Flesh-edible animal like camel, cattle, goat and sheep.
3. Dropping of Flesh-inedible bird

Rulings of Mild Filth:

Mild Filth is excusable as long as it is not large-quantity.

Large-quantity is estimated to be a quarter of body or garment.

Miscellaneous rulings

Droplets of urine like needle-eye in size is excusable.

If a Filthy garment or Filthy bed sheet gets wet by the sweat of a sleeping person or by the wetness of a person's foot, then if the effect of Filth is apparent on the person's body or foot respectively, it will be ruled that the body or foot is Filthy.

If the effect of Filth is not apparent on the person's body or foot, it will not be Filthy.

If a wet garment is spread over a dry, Filthy ground and the ground gets wet due to the garment, then if the effect of Filth is not visible on the garment, it will not be Filthy.

If a dry, Pure garment is wrapped up in such a wet, Filthy garment from which water does not drop on wringing, then the Pure garment will not become Filthy.

If wind blows over a Filth which as a result reaches a wet garment, the garment will become Filthy if the effect of Filth is apparent on the garment.

¹⁸ If the severe Filth on the garment or body of a person is equal to a dirham, Salah is Permissible but Avoidable. If he has the means, he is supposed to offer Salah after eliminating it.

If the effect of Filth is not apparent on the garment, it will not become Filthy.

How to remove Filth?

Purity from a visible Filth like blood and excreta is obtained by eradicating the body by washing, no matter the body of Filth gets removed by washing once or more number of times. However, if the trace of Filth in the form of color or odor remains on the garment and removing it is very difficult, then there is no problem.

Purification from non-visible Filth like urine is obtained when the garment is washed thrice and wringed each time in such a way that water stops dropping provided that each time new, Pure water is used.

De facto Filth is removed from body and garment with water or any liquid removing the Filth with which is possible, like vinegar and rose oil.

As for Ablution with vinegar, rose oil and the like, it is not Permissible.

Shoes and thick socks are purified by washing.

Shoes can also be purified by scrubbing over Pure ground when the Filth has a body no matter it is wet or dry.

Sword, knife, mirror and oiled utensils are purified by wiping off.

Ground becomes Pure when it dries up and the effect of Filth dies off. Salah on such a ground is Permissible but Tayammum with it is not.

When the body of Filth transforms completely like it becomes salt, then it will become Pure.

Filth also becomes Pure on burning in fire.

If the semen of a person attaches to a garment or the person's body and then dries up, it may be purified by scraping it off.

But if the semen is wet, the garment will be purified only by washing.

Hide of a dead animal is purified by tanning, no matter the tanning was de facto¹⁹ or de jure²⁰.

In no case will the hide of a swine become Pure. Tanning it or not has no effect.

Skin of a human becomes Pure by tanning, but its use is not permitted. Making use of a human body or any of its organs conflicts with Man's high status and honor.

Hide of a non-Flesh-edible animal becomes Pure if the animal has been slaughtered in the Shari'ah-prescribed manner.

¹⁹ De facto tanning: It is the process in which acacia, gall oak, etc. which remove malodor and defect of the animal-hide are used.

²⁰ De jure tanning: It is the process in which acacia, gall oak, etc. or other chemicals are not used, instead the hide is dried up in the sun or is smeared thoroughly in soil.

An organ in which blood does not enter does not become Filthy on account of the animal's death.
Example: hair, cut-off feather²¹, horn, hoof and bone.

This is the case when there is no fat in the above things. But if there is fat in them, then they become Filthy upon death of the animal.

Nerve of a dead animal is Filthy.

Musk pouch²² is Pure just as the musk is Pure and eating it is permitted.

²¹ However, if the feather has been plucked out, then it is Filthy as it contains fat.

²² It is the skin-pouch in which musk collects up.

Ablution (Wuzū)

The ruling of Ablution

Allah, the High, said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (القرآن ٥: ٦)

O you who believe, when you rise for Salah, (prayer) wash your faces and your hands up to the elbows, and make MasH (wiping by hands) of your heads and (wash) your feet up to the ankles. (Quran 5:6)

Allah's Prophet ﷺ said:

لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ. (البخاري ٦٩٥٤)

Allah does not accept prayer of anyone of you if he does Hadath (passes wind) till he performs the ablution (anew). (EQ 6569)

The literal meaning of the Arabic word *Al Wuzū* is beauty and cleanliness.

In Shari'ah, *Al Wuzū* (Ablution) means: ceremonial Purity obtained with water which includes the washing of face, arms and feet, and wiping over the head by hand with fingers.

Salah is not valid without Ablution.

Touching the holy Quran without Ablution is not allowed.

A person who is in a state of Ablution all the time is worthy of reward and elevation of rank in the hereafter.

Essentials²³ of Ablution

There are four pillars of Ablution. They are its Obligatory constituents²⁴.

1. Washing the face once
 - The lengthwise limit of the face starts from the upper level of the forehead and continues till the under the chin. Breadthwise it lies between the two earlobes.
2. Washing the two hands along with the elbows once
3. Wiping a quarter of the head with wet hands
4. Washing the two feet along with ankles once.

²³ The English word for Pillars is "Arkan", plural of "Rukn". It is the act which is an essential part of the main thing and the evidence for its binding nature is beyond doubt, i.e. its source is established incontrovertibly (e.g. Quran, Mutawatir Hadith), and its meaning is also categorical without ambiguity.

²⁴ The English word for Obligatory constituent is "Faraiz", plural of "Farz". A farz is an act, the evidence for binding nature of which is beyond doubt, no matter it is an essential part of the main thing or external to it. So, "Farz" (Obligatory act) includes Prerequisites and Pillars.

Prerequisites for validity of Ablution

Ablution is valid only when the following three conditions are satisfied.

Similarly, the desired benefit from Ablution can be obtained only when these conditions are fulfilled.

1. Water should reach the entire organ, washing of which is essential in ablution.
2. There should be no material on the skin which prevents from reaching the skin underneath, e.g. wax, flour.
3. Things which invalidate Ablution should not occur.
 - If one of the things which invalidate Ablution takes place during ablution, it will be rendered invalid.

Prerequisites for Ablution to become essential

Ablution is essential only when the following conditions are present:

1. Adulthood²⁵: Ablution is not essential for a child.
2. Sanity: Ablution is not essential for an insane person.
3. Islam: Ablution is not essential for a disbeliever.
4. Having at one's disposal the amount of water which would be sufficient for all relevant body-organs
 - If he does not have within his power use of the amount of water which would be sufficient for all the organs, then Ablution would not be essential for him.
 - Similarly, if he is able to use water but the water is not enough for all the relevant body-parts, then also Ablution would not be essential for him.
5. Existence of minor de jure Filth
 - So Ablution is not essential for a person already in a state of Ablution.
6. Being free of major de jure Filth
 - Ablution will not be enough for a person on whom Bathing has become essential.
7. Lack of time
 - If there is ample amount of time available (for Salah, etc.), then Ablution will not be essential for the person immediately. It will be permissible for him to delay the Ablution.

Other rulings related to Ablution

If the beard is dense²⁶, washing the front of the beard will be essential.

²⁵ A boy is considered adult when nocturnal ejaculation occurs to him, or he ejaculates at the time of sexual intercourse, or he makes a woman pregnant. If none of these occur to him then he becomes adult on completing 15 years. The minimum age for him to become adult is 12 years.

A girl is considered adult when menstruation, nocturnal ejaculation or pregnancy occurs to her. If none of these occur, then she becomes an adult on completing 15 years. The minimum age for her to become an adult is 9 years. (From Al Hidayah 3/281)

²⁶ A beard is said to be dense when its hairs cover the skin so that an onlooker is unable to view the person's facial skin.

Washing only the front part of a sparse beard will not be enough. It will be essential to make the water reach the skin beneath the beard.

Washing the beard-hair which flows down from the face is not essential. Wiping it is also not essential.

If an object which prevents water from reaching the skin beneath lies inside nails like wax and flour, then removing it and washing the underlying skin will be essential.

Similarly, if the nail is so long that it envelopes the finger-end, then it will be essential to clip it so that water may reach the underlying skin.

The dirt beneath nails and droppings of fleas do not obstruct water from reaching the underlying skin.

It will be essential to shake a tight-fitting ring if water does not reach the underlying skin without shaking it.

If washing feet-cleaves hurts the person, then it is permitted to let the water pass over the ointment which he has applied over the cleaves. Washing the underlying skin is no more necessary.

If a person wipes with wet hands his head during Ablution, then shaves his head, he does not need to repeat wiping the head.

If a person performs Ablution, then clips his finger-nails or clips his moustache, he does not need to repeat washing.

Traditions of Ablution

The following acts in Ablution are Prophet's ﷺ Traditions. So, these should also be performed so that the Ablution takes place in a perfect manner. He should:

1. make intention of Ablution before starting.
2. say *Bismillah-ir Rahīman-ir Rahīm*²⁷ (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).
3. wash the hands up to the wrists.
4. clean his teeth with tooth-stick, if not available then with fingers.
5. rinse out his mouth.²⁸
6. sniff water into his nose²⁹.
7. rinse and sniff thoroughly, if not fasting.
8. wash every body-part thrice.
9. wipe with wet hands the entire head once.
10. wipe with wet hands both the ears – inside and outside.
11. run his fingers through his beard from below.
12. run his fingers through the fingers of the other hand.
13. scrub³⁰ his organs while washing.

²⁷ In the name of Allah, the Most Beneficent, the Most Merciful.

²⁸ The person should move and rotate water inside his mouth, and then expel it.

²⁹ The person should pull in water into his nose.

14. wash the next organ before the previous one dries up.
15. wash the organs in order. He should first wash the face, then the hands up to the elbows, then wipe his head followed by washing of his feet.
16. wash the right hand before the left and the right foot before the left.
17. start the wiping of his head with wet hands from the front of his head.
18. wipe with wet hands his neck³¹, but not his throat.
 - Wiping with hands the throat is heretical³².

Etiquettes³³ of Ablution

The following acts are Desirable in Ablution. The person should:

1. sit on a raised place for Ablution so that droplets of Used-up water do not reach him.
2. sit facing the Qiblah³⁴.
3. not seek help from others.
4. speak words of conversation with humans.
5. recite the invocations reported from Allah's Prophet ﷺ during Ablution.
6. combine the intention for Ablution in his heart with verbal intention.
7. recite *Bismillah-ir Raḥman-ir Raḥim* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) while washing every organ.
8. insert his wet little fingers inside his ear-holes while wiping the ears.
9. shake his loose-fitting ring.
 - If the ring is tight-fitting, shaking it is essential for the Ablution to be valid.
10. lift up water for rinsing and sniffing in his right hand.
11. Use the left hand for nose-picking³⁵.
12. Perform Ablution before the time for Salah starts unless he is in the category of the excused person for whom performing Ablution in the period of every Salah is essential.
13. stand facing the Qiblah upon finishing Ablution and recite the following invocation:
 - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ. (الترمذی: ۵۵)
 - There is no God besides Allah who is the One and Who has no partner, and I bear witness that Muhammad is His slave and Messenger. O Allah! Cause me to be among those who repent and cause me to be among those who purify themselves. (EQ 25754)

Avoidable acts of Ablution

The following acts are to be avoided in Ablution. The person should NOT:

³⁰ Press and rub

³¹ He should not wipe the front of his neck, only the hind part and the sides.

³² Bid'ah

³³ The Arabic for Etiquettes is Adab. Adab, Mustahabbat (Desirable acts) and Faḥail (Preferable acts) mean the same thing. However, there is a difference between Etiquette and Tradition. **Tradition or Sunnah** is the act which Allah's Prophet ﷺ did regularly missing it only once or twice. A Muslim is rewarded by Allah upon its performance and is reproached for missing it. Etiquette or Adab is the act performing of which carries reward and missing it carries no censure.

³⁴ The direction of holy Ka'bah in Makkah, Saudi Arabia.

³⁵ Extracting dried nasal mucus prior to sniffing water.

1. squander water during Ablution.
2. be stingy in use of water during Ablution.
3. hit the face with water.
4. speak words of human conversation.
5. take help from others.
 - If he has some excusable difficulty, then there is no problem in taking help from others.
6. wipe with wet hands his head thrice taking fresh water every time.

Kinds of Ablution

There are three kinds of Ablution:

1. Obligatory¹⁵
2. Compulsory
3. Desirable³⁶

When is Ablution Obligatory (Farz)?

Ablution is Obligatory for a person in each of the following four cases:

1. For offering Salah irrespective of whether it is Obligatory or Desirable.
2. For funeral Salah.
3. For prostrations of Quran recitation.
4. For touching the holy Quran.
 - Ablution is also Obligatory for him when he intends to touch a Quranic verse inscribed in a wall paper or coin.

When is Ablution Compulsory (Wajib)?

Ablution is Compulsory in only one case, that is for circumambulation of Ka`bah.

When is Ablution Desirable?

Ablution is Desirable in the following cases:

1. Sleeping with ceremonial Purity.
2. On getting up from sleep.
3. To be with ceremonial Purity perpetually.
4. For Ablution over the existing Ablutionary state with the intention of earning reward³⁷.
5. After committing an act of backbiting, slander or lying.
 - Ablution is also Desirable after committing any other kind of sin.
6. After reciting a sinful poetic couplet.

³⁶ **Desirable** (Mustahab): An act which the Prophet ﷺ performed once or twice and did not observe regularly.

³⁷ Ablution over existing ablutionary state is Desirable only when the person has performed an act of worship with his previous Ablution. If he has not performed an act of worship with the first Ablution, then the fresh Ablution instead of being Desirable will be reckoned as squandering.

7. After loud laughter outside Salah³⁸.
8. For Bathing a dead body.
9. For carrying a dead body towards grave.
10. At the time of every Salah³⁹.
11. Before Bathing oneself on account of major de jure Filth.
12. Before eating, drinking or sleeping, for a person in a state of major de jure Filth.
13. When angry.
14. For reciting the Holy Quran verbally⁴⁰.
15. For reading or narrating Ĥadiths.
16. For studying any Islamic science.
17. For major Salah-call.
18. For minor Salah-call.
19. For Friday's Arabic sermon.
20. For visiting Prophet's ﷺ grave.
21. For Ārafah stay during Major Pilgrimage.
22. For to and fro running between Šafa and Marwah during Pilgrimage.

Invalidators of Ablution

Ablution is invalidated if one of the following happens:

1. Anything (like urine, excrement or flatus⁴¹) comes out of either the penis or the anus.
2. Blood or pus comes out of the body and spreads to the skin such that the skin's purification becomes necessary.
3. Blood comes out with saliva in a quantity greater than or equal to saliva.
4. The person vomits out food, water, blood clot or bile and the quantity is mouthful⁴².
5. The person sleeps and his buttocks do not remain on the ground.
 - Similarly, if his buttock rises from the ground before he awakes.
6. He falls unconscious.
7. He loses sanity.
8. He gets intoxicated.
9. A non-sleeping adult laughs with sound during a Salah consisting of bowings and prostrations.
 - If a child laughs loudly in a Salah, his Ablution will not be invalidated.
 - The Ablution of a sleeping person is also not invalidated due to loud laugh.
 - Similarly, if the person laughs loud in Funeral Salah or Quran Recitation prostration, his Ablution remains valid.

Things which do not invalidate Ablution

The following things appear similar to Ablution invalidators but they are not Ablution invalidators.

³⁸ If the loud laughter occurs inside Salah, the Ablution stands invalidated.

³⁹ Even though he is already in a state of Ablution.

⁴⁰ Without touching the holy Book.

⁴¹ Flatus: The mixture of gases that are formed as byproducts of digestion process and expelled through the rectum, often accompanied by unpleasant odour and sound.

⁴² Mouthful: When the vomit is in such large quantity that the mouth gets filled up to the extent that the person is unable to speak except with difficulty, then it is adjudged to be mouthful.

1. Blood appears at a cut but does not flows over its place.
2. A piece of flesh falls down but blood does not flows out as in the disease of Al ìrq-ul Madani⁴³ (Naru in Urdu)
3. A worm comes out of a wound or ear.
4. The person vomits but the vomit is not mouthful.
5. He vomits phlegm. Whether the phlegm is small or large in quantity makes no difference.
6. A Salah-offerer falls asleep during Salah – while standing, sitting, bowing or prostrating – provided that he remains in the prescribed Salah posture.
7. A person in a state of Ablution falls asleep but his bottom⁴⁴ remains fixed on the ground.
8. He touches his penis with his hand.
9. The person touches another person of opposite sex.
10. A sleeping person sways while in a posture that does not invalidate Ablution.

⁴³ Al ìrq-ul Madani: A skin disease of legs and shanks usually occurring in hot regions.
(<http://group.eqila3.com/4/ko/amrad.htm>)

⁴⁴ buttocks

Bathing

Mandatory acts of Bathing

Three acts are mandatory during Bathing:

1. Rinsing out the mouth. (See footnote 28.)
2. Sniffing water into the nose. (See footnote 29.)
3. Making water reach all body parts such that not a single point on the body remains dry.

Traditions of Bathing

The following acts are Prophet's ﷺ traditions during Bathing, so a Bather should observe them to make his Bathing perfect. The Bather should:

1. say Bismillah-ir Raḥman-ir Raḥim⁴⁵ before starting bathing.
2. should form the intention of Bathing to attain Purification.
3. wash his hands up to his wrists in the beginning as he does during Ablution.
4. should wash off Filth, if present on his body or cloth, before Bathing.
5. should perform Ablution before Bathing. However, he should postpone the washing of feet to the end if he is standing in a low level land where water collects up.
6. pour down water over his entire body thrice.
7. pour down water first over his head, then over his right shoulder and finally over his right shoulder.
8. scrub his body.
9. wash his body uninterruptedly so that the next organ is washed before the previous dries up.
 - If the person enters flowing water, stays there and scrubs his body, then he has completely performed the Traditions of Bathing.
 - If he enters a water-body which has the status of flowing water, e.g. large pond, then also the ruling will be same as above.

Kinds of Bathing

There are three kinds of Bathing:

1. Mandatory
2. Traditional
3. Desirable

When does Bathing become mandatory?

Bathing is Compulsory in the following cases:

1. when the person is in a state of major de jure Filth. (See footnote 17.)
2. when a woman's menstrual phase ends.

⁴⁵ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (See footnote 27.)

3. when a woman's phase of postnatal discharge ends.
4. when a Muslim dies, it is mandatory upon the living Muslims to Bathe him.

When is Bathing a Tradition?

Bathing is a Tradition (Sunnah) on four occasions:

1. for Friday Salah
2. for the Salahs of the two ĩds.
3. for Ihram
4. for a Major Pilgrim⁴⁶ at Ārafah after the sun moves down from the zenith.

When is Bathing Desirable?

Bathing is Desirable on the following occasions:

1. on the night preceding 15th Sha`ban.
 2. on the night of Power⁴⁷.
 3. for the special Salahs of solar eclipse and lunar eclipse.
 4. for the special supplication for rain.
 5. at the time of panic.
 6. when the atmosphere darkens suddenly (due to rain, storm, etc.).
 7. when strong gale is blowing.
 8. before wearing a new garment.
 9. when a person repents from a sin.
 10. when a person returns from a journey.
 11. when a person intends to enter Al Madinah, the illuminated city.
 12. when a person intends to enter Makkah, the elevated city.
 13. when staying at Muḏdalifah in the morning of 10 Zul Ĥijjah.
 14. for the visiting circumambulation⁴⁸ of the Ka`bah.
 15. for a person who bathes a dead body.
 16. after cupping.
 17. for a person who recovers from insanity, swoon or inebriation.
 18. for a person who embraces Islam while in a pure state.
- But if he was in a state of major de jure Filth while embracing Islam, then Bathing is mandatory for him.

⁴⁶ Ĥaj-performer

⁴⁷ Lailatul Qadr or the night of Power is a blessed night in the month of Ramaḓan which usually occurs on one of the odd nights of the last ten days of Ramaḓan.

⁴⁸ Ṭawaf-uḗ Ṣiyarah

Tayammum

The command of Tayammum in the Shari'ah

Allah said in the Holy Quran:

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَايَةِ أَوْ لَمْ يَجِدْ مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾ (القرآن ٤: ٤٣)

If you are sick, or in travel, or if one of you has come after relieving himself, or you have had contact with women, and you find no water, go for some clean dust and wipe your faces and hands (with it). Surely, Allah is Most-Pardoning, Most-Forgiving.

Allah's Prophet ﷺ said:

فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تُرَابُهَا لَنَا طَهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ.
(رواه مسلم عن حذيفة: ٥٢٢)

We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. (EQ 8299)

At times a person is unable to use water on account of it being not present at the place, or because of the person suffering from some disease. For that situation, the provision of Tayammum has been made in the Shari'ah. The person should then perform Tayammum in place of Ablution or Bathing so that he is not deprived of the blessing of performing worships which are not valid without them, like Salah which is the greatest of all worships.

The literal meaning of the Arabic word *At Tayammum* is making an intention.

In Shari'ah, *At Tayammum* is the method of obtaining Purification through soil intentionally and it consists of wiping the face and the two arms including elbows with a pure earthy substance⁴⁹.

Prerequisites for validity of Tayammum

Tayammum is valid only when these eight prerequisites are present:

- Intention: Tayammum is invalid without intention. The intention for the Tayammum which makes a Salah valid should be for one of the following three things:
- The person should intend to purify himself from de jure Filth. It is not necessary to specify the de jure Filth while making the intention.
- He should intend to make Salah permissible for himself.
- He should intend a worship done on purpose which is not valid without Purification, like Salah and Prostration for Quran recitation.

⁴⁹ Earthy substance is anything that originates from the earth and belongs to the category of earth, like soil, stone, dust.

- If he performs Tayammum with the intention of touching a copy of the holy Quran, it will not be valid for him to perform Salah with this Tayammum as touching a copy of the holy Book is not a worship done on purpose. The worship done on purpose is recitation of the holy Quran.
- Likewise, if he performs Tayammum with the purpose of calling Azan or Iqamah⁵⁰, it will not be valid for him to perform Salah with this Tayammum as Azan and Iqamah are not in essence worships done on purpose.
- Similarly, if the person performs Tayammum intending to recite the holy Quran when he is in a state of minor de jure filth, it will not be valid for him to offer Salah with this Tayammum because though Quran-recitation is a worship done on purpose, it is valid without Ablution.
- He is faced with an excusable difficulty which makes Tayammum permissible.

Examples of excusable difficulties which make Tayammum permissible:

- He should be away from water by a mile or more.
- It should be overwhelmingly probable to him or an expert Muslim doctor should have informed him that if he uses water, he will fall sick, his sickness will aggravate or his healing will be delayed.
- It should be overwhelmingly probable to him that the use of cold water would be lethal for him.⁵¹
- Water is in low quantity and it is feared that either he or someone else would suffer from thirst if he uses water for Tayammum.
- No such device is available with which water can be extracted like bucket and rope.
- He fears an enemy lying between him and the water, no matter whether the enemy is a human being or a carnivore.
- It appears overwhelmingly probable to him that if he engages in Ablution, he will miss Id Salah or funeral Salah, as these Salahs cannot be performed later.
- But, if it appears overwhelmingly probable to him that on engaging in Ablution, the time for Salah would be over, or he would miss Friday Salah, then Tayammum would not be permissible for him. He will have to do Ablution and late-perform the obligatory Salah or perform Zuhr in place of Friday Salah.
- Tayammum should be done with a Pure earthy substance like clay-lump, stone and thick dust. Tayammum is not permissible with wood, silver or gold.
- He should wipe his entire face and arms including the elbows.
- He should apply his entire hand or major part of his hand for this wiping.
- Thus, if he wipes with two fingers and goes on repeating till he has wiped over the entire face and arms, his Tayammum would be invalid.
- He should wipe by beating the inner palms over the earthy substance twice.
- If he beats his inner palms twice over the same place on the earthy substance, it is permissible.
- Similarly, if soil or dust falls upon his body and he wipes the relevant organs with the intention of Tayammum, it will be valid.
- There should be no substance acting as an obstruction between his wiping palms and the skin of arms and face, like wax or grease. Removing these things is necessary before wiping otherwise Tayammum will be invalid.
- No such thing should occur during Tayammum which invalidates it like menstruation, postnatal discharge or de jure Filth.

⁵⁰ Azan = Salah-call, Iqamah = Salah-start-call

⁵¹ Moreover, he should be unable to obtain warm water.

- If a woman performs Tayammum during the menstrual period or the period of postnatal discharge, it will be invalid.
- Similarly, if a person performs Tayammum in a state of ongoing de jure Filth, the Tayammum will be invalid.

Essentials of Tayammum

There are only two essentials of Tayammum:

- Wiping the entire face
- Wiping both the arms from the finger-tips to the elbows inclusive

Traditions of Tayammum

The following are Traditions in Tayammum:

- Reciting *Bismillah-ir Raḥman-ir Raḥim*⁵² (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)
- Following the order: He should first wipe the face, then his right arm followed by his left arm.
- There should be no break between wiping the face and the arms owing to an extraneous act.
- While beating the palms over a clay-lump, he should move the hands forward and then backward.
- Dusting off the palms after raising it from the clay-lump
- He should space his fingers when placing the palms over the clay-lump.

Method of Tayammum

A person who intends to perform Tayammum should roll up his garments from his arms and say *Bismillah-ir Raḥman-ir Raḥim* (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) with the intention of making Salah permissible. He should place the inner part of his palms over a Pure clay-lump keeping his fingers separate. He should move his palms forward and then backward over the clay-lump, then raise them and dust them off. He should now wipe his face with them. Again, he should place the inner parts of his palms over the clay-lump like the first time. He should then wipe his right arm from finger tips to the elbow inclusive with his entire left palm. Similarly, he should wipe his left arm including the elbow with his right palm. He has now completed his Tayammum and can now perform any number of obligatory and non-obligatory Salahs with this Tayammum.

Invalidators of Tayammum

1. Anything that invalidates Ablution invalidates Tayammum as well.
2. Ability to use water and end of the excusable difficulty that had made Tayammum permissible for him like absence of water, fear of an enemy, fear of a disease, etc.

⁵² In the name of Allah, the Most Beneficent, the Most Merciful.

Other rulings related to Tayammum

- If a person performs Tayammum for performing funeral Salah or Prostration of Quran recitation, it is valid for him to perform any kind of Salah with that Tayammum.
- If a person performs Tayammum with the purpose of entering a mosque, it is not permissible for him to perform Salah with that Tayammum.
- If a person performs Tayammum with the purpose of visiting graves or for burying a dead body, it is not permissible for him to perform Salah with that Tayammum.
- If a person expects that he will be able to find water before the end of the time of the current Salah, it is desirable for him to delay Tayammum till he nears the end of time.
- If a person has been promised water by somebody, then it is compulsory for him to delay Tayammum.
- If a person has a little water and he needs to knead flour, he should knead the flour and perform Tayammum for Salah.
- If a person has a little water and he needs to cook gravy, he should perform ablution with the water instead of cooking the gravy.
- It is compulsory for him to request his companion for water who has some if it is a place where people are not miserly regarding water.
- If it is a place where people are miserly regarding water, it is not compulsory for him to request another person for water.
- It is permissible to perform Tayammum before the time of Salah begins if he is not in the category of an excusable person.
- If a person's hands and feet have been cut off and his face is injured, he will perform Salah without Ablution or Tayammum.
- If half or majority of the organs of Ablution are injured, he will perform Tayammum.
- If majority of his Ablution organs are healthy, he will perform Ablution and wipe the injured organ.

Wiping thick socks

Allah said:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ (القرآن ٢: ٢٨٥)

Allah intends (to provide) ease for you and does not intend (to create) hardship for you.

Allah's Prophet's صلی اللہ علیہ وسلم hadith:

عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ سُئِلَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ؟ فَقَالَ: «لِلْمَسَافِرِ ثَلَاثَةٌ، وَلِلْمُعِيمِ يَوْمٌ» (سنن الترمذي: ٩٥)

Khuzaymah ibn Thabit رضي الله عنه reported that the Prophet صلی اللہ علیہ وسلم was asked about wiping over socks.

He said, "It is three days for a traveler and one day for a resident." (EQ: 25792)

The Shari'ah has permitted wiping thick socks instead of washing the feet during Ablution as a convenience for the people.

Prerequisites for validity of wiping thick socks

Wiping thick socks is valid when the following prerequisites are met:

1. The person should have worn the thick socks in a state of de jure Purity.
If he put on thick socks after washing his feet before completing Ablution, then wiping them later will be permissible only if he completed his Ablution on this occasion before any de jure Filth came up.
2. The thick socks should cover the ankles.
3. Each of the thick socks should be free of hole of the size of three smallest toes or larger.
4. The thick socks should hold on to the legs without a need of tying⁵³.
5. They should prevent outside water from percolating to the feet.
6. It should be possible to take consecutive steps wearing them⁵⁴.

Mandatory acts and Traditions of wiping

The mandatory amount of wiping is the amount wiped by the three smallest fingers of a hand over the top front part of each foot.

The Tradition in wiping is to wipe with his fingers held apart longitudinally from the tip of toes to the shank.

Period of validity of wiping the socks

Period of resident: Period of permissibility of wiping socks for resident is one day and night⁵⁵.

⁵³ Or using rubber bands, as is the case with the thin socks prevalent in our times.

⁵⁴ They should not fall off while walking.

Period of traveler: Period of permissibility of wiping socks for traveler is three days and nights⁵⁶.

The period of permissibility starts from the time of onset of Filth, not from the time of wearing the thick socks.

If a traveler wipes his thick socks, then starts traveling before completing the period of resident, he will complete the period of traveler.

If a traveler becomes resident after completing the 24-hour period, his period of permissibility ends forthwith.

But if the traveler became resident before completing the 24-hour period, he can complete the remaining part of the 24-hour period.

Invalidators for wiping thick socks

1. Anything that invalidates Ablution also invalidates wiping thick socks.
 2. The Purity attained by wiping thick socks is invalidated by taking off a sock.
 3. If major part of a foot comes out to the shank portion of the thick sock, the wiping is invalidated.
 4. Wiping is invalidated at the completion of the period of permissibility.
 5. Wiping is invalidated if water reaches major part of either of the two feet inside thick socks.
- Wiping turban, cap or veil instead of wiping the head during Ablution is not permissible.

Similarly, wiping the gloves instead of washing the hands during Ablution is not permissible.

⁵⁵ 24 hours.

⁵⁶ 72 hours.

Wiping wound-dressing and splint

Allah said:

هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ (القرآن ٢٢: ٧٨)

He has chosen you and did not impose any hardship on you in the religion.

If an organ is injured, wound-dressing is applied on it and the person can neither wash nor wipe the organ directly, he will wipe the major part of the dressing from top. He will continue wiping till the wound is healed.

Putting on the dressing in a state of de jure Purity is not a prerequisite.

Similarly, if an organ breaks and a splint or bandage has been placed over it, he will wipe the splint till the wound heals.

Putting on the splint or bandage in a state of de jure Purity is not a prerequisite.

It is permissible to wipe the splint of one of the feet and wash the other.

Wiping the bandage will not be invalidated if the bandage falls off before the wound has healed.

Replacing the bandage is will not necessitate repetition of wiping over it.

However, it is preferable to repeat wiping on the new bandage after replacement.

If a person suffers from sore eyes and an expert Muslim physician forbids him from washing his eyes, it will be permissible for him to wipe them.

Intention is not a prerequisite for wiping thick socks, bandage or head. Intention is a prerequisite only for Tayammum.

Salah

Allah said:

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ (القرآن ٢: ٢٣٨)

Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion.

Allah's Prophet ﷺ said:

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بَبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا». (مسلم ٦٦٧)

Just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily? The Companions said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Allah obliterates sins. (EQ: 8656)

Salah is the greatest type of worship as it connects the servant with his Lord.

Salah is expression of gratitude to Allah over his innumerable bounties.

The literal meaning of the Arabic word *Aṣ Ṣalāh* is prayer.

In Shari'ah, *Aṣ Ṣalāh* is the collection of words and acts which begin with saying of *الله أكبر* (Allahu akbar⁵⁷) and end with *الله عليكم ورحمة الله* (As salamu àlaikum wa rahmatullah⁵⁸) in accordance with the prescribed prerequisites.

Kinds of Salah

There are two kinds of Salah:

1. Salah inclusive of Bowing and Prostration
2. Salah without Bowing and Prostration, i.e. the funeral Salah.

The Salah inclusive of Bowing and Prostration is further categorized into three:

- a. **Obligatory**: This includes the five daily Salahs.
- b. **Compulsory**: This includes the Witr Salah, the Salahs of the two Ids, delayed performing of a supererogatory Salah which was broken after starting it, and the two Salah-units after circumambulation of the holy Ka'bah.
- c. **Supererogatory**: This includes all the Salahs other than the obligatory and compulsory Salahs.

Prerequisites for Salah to become obligatory

Salah becomes obligatory upon a person only when these three prerequisites are found in him:

⁵⁷ Allah is the greatest.

⁵⁸ Peace and Allah's mercy be upon you.

1. Islam: Salah is not obligatory for a Disbeliever.
2. Puberty: Salah is not obligatory for a child.
3. Intellect: Salah is not obligatory for an insane person.

However, the parents are supposed to order their children to perform Salah once they are seven and to beat them with hands upon missing a Salah once they are ten years old so that they become used to performing Salah on time before it becomes obligatory for them.

Times of Salahs

Allah said:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٤: ١٠٣﴾ (القرآن ١٠٣: ٤)

Surely, Salah is an obligation on the believers that is tied up with time.

Allah's Prophet ﷺ said:

"خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَلَى عِبَادِهِ مِنْ أَحْسَنَ وَضُوءُهُنَّ وَصَلَاتُهُنَّ لَوْ قُتِيَهُنَّ، فَأَتَمَّ رُكُوعَهُنَّ وَسُجُودَهُنَّ وَخَشُوعَهُنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يَغْفَرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ." (أحمد ٢٢٤٠٤)

Allah has made five Salahs obligatory. If a person performs the Ablutions for them nicely, performs the Salahs on time devoutly, doing the Bowings and Prostrations perfectly, then it is Allah's vow that He will forgive him. For a person who does not do these, there is no vow from Allah: He may forgive him if He likes or He may punish him if He so likes.

Allah has made five Salahs obligatory every 24 hours. They are:

1. Fajr Salah: consists of two Salah-units.
Its time starts when the true dawn appears and remains till just before sunrise.
2. Zuhr Salah: consists of four Salah-units.
Its time starts immediately after noon, i.e. when the sun has moved down from the center of the sky (zenith), and the time remains till the shadow of every object becomes twice its size in addition to the original shadow-size which is found at exact noon. This end-time is according to Imam Abu Hanifah and this is the view to be followed. The later Hanafis have been practicing upon this opinion.

However, according to Imams Abu Yusuf and Muhammad, the time of Zuhr remains till the shadow of every object becomes equal to its size. Imam Tahawi has called this opinion preferable.
3. Âsr Salah: consists of four Salah-units.
Its time starts after the end of the time of Zuhr⁵⁹ and remains till sunset.
4. Maghrib Salah: consists of three Salah-units.
Its time starts from sunset and remains till red twilight disappears. This is the view to be followed regarding the end-time⁶⁰.
5. Êsha Salah: consists of four Salah-units.

⁵⁹ According to Imam Abu Hanifah, the start-time of Âsr is when the shadow of every object becomes twice its size in addition to the original shadow-size; and according to Imams Abu Yusuf and Muhammad, Âsr starts when the shadow of every object has become equal to its size.

⁶⁰ Maghrib time ends with the disappearance of red twilight according to Imams Abu Yusuf and Muhammad while according to Imam Abu Hanifah, it continues till the disappearance of white twilight which appears after the red twilight has disappeared.

Its time starts with the disappearance of the twilight and remains till the true dawn appears.

- Witr Salah: consists of three Salah-units and it is compulsory.
Its start and end time are same as those of Êsha, however, it must be offered after Êsha Salah.

So, if a person performs Witr Salah before Êsha Salah, it will be compulsory for him to repeat the Witr Salah after the Êsha.

Other rulings related to Salah-times

The desirable time for performing Fajr Salah is when light has spread before sunset.

In summer, it is desirable to delay Zuhr Salah.

In winter, it is desirable to perform Zuhr Salah early.

But if the sky is cloudy in winter, it is desirable to delay Zuhr Salah till it becomes certain that the sun has moved down from the zenith.

It is desirable to delay Êsr as long as the sun does not change its color.

On a cloudy day, it is desirable to perform Êsr Salah early.

It is desirable to perform Maghrib Salah early.

On a cloudy evening, delaying Maghrib Salah is desirable.

It is desirable to delay Êsha Salah up to one-third of the night⁶¹.

For a person who is confident of getting up at the near-end of the night, it is desirable to delay Witr Salah up to that time.

Performing together two Salahs at the time of one of them is not permissible, no matter this happens due to an excusable difficulty or without one.

Only for Haj-performers, it is compulsory to perform together Zuhr and Êsr at Êrafah with the Imam at the time of Zuhr, and to perform together Maghrib and Êsha at Muzdalifah at the time they reach it.

Times when Salah is not permissible

Salah is not permissible at the following times irrespective of its being obligatory or compulsory.

Late-performing of missed prayers is also not permissible in these times.

1. The time of the rising of the sun till it has risen high in the sky⁶².
2. The time when the sun is at the zenith till it moves down.
3. The time in the evening when the sun has turned yellow till it sets. The only exception for this time is the Êsr Salah of that day which can be performed even when the sun has turned yellow.

⁶¹ In Islamic calculations, "night" starts at sunset and ends at the appearance of the true dawn or the start of the Fajr prayer.

⁶² Around 20 minutes after sunrise

If a Salah which became compulsory in one of these times is performed in these periods, the Salah will be valid but avoidable.

If a funeral comes up in one of these periods, the funeral prayer will be valid but avoidable.

If a person recites a Qur'anic verse of Prostration in one of these periods, performing the Prostration of recitation at that time will be valid but avoidable.

Supererogatory Salahs are strictly avoidable in these periods.

Times when supererogatory Salahs are avoidable

Supererogatory Salahs are avoidable in the following periods of time:

1. Salah other than the two Traditional Salah-units of Fajr after the appearance of the true dawn
2. After performing the obligatory Fajr Salah till the sun rises high in the morning⁶³
3. After the obligatory Âsr Salah till the sun sets
4. When the sermonizer comes out for the Arabic sermon of the Friday Salah till he completes the obligatory Friday Salah
5. At the time of Salah-start-call: The exception is the traditional two Salah-units of Fajr. Performing it in a distant side of the mosque during the Salah-start-call or after it is permissible and not even avoidable, if he is confident of catching up with the Imam in the second Salah-unit of the obligatory Fajr Salah.
6. Before Îd Salah: A person should neither perform a supererogatory Salah at his home nor at the Îd-mosque.
7. After Îd Salah, only in the Îd-mosque.
If a person performs a supererogatory Salah at his home after the Îd-Salah, it is permissible, not even avoidable.
8. If there is little time left for an obligatory Salah such that if he engages in a supererogatory Salah, it is feared that he may miss the time of compulsory Salah
9. When meal is laid before a hungry person and his heart is strongly desirous of taking the meal
10. When he is finding difficulty in obstructing urine, feces or flatus: Salah whether obligatory or supererogatory is avoidable in such a state.
11. When something appears which engages his heart and interferes with his devoutness in the supererogatory Salah
12. Between Zuhr and Âsr prayers at Ârafah, only for Haj-performers
13. Between Maghrib and Îsha prayers at Muzdalifah, only for Haj-performers

⁶³ Around 20 minutes after sunrise

Salah-call and Salah-start-call: Azan and Iqamah

Salah-call for obligatory prayers is an emphasized tradition for men.

Salah-start-call for obligatory prayers too is an emphasized tradition for men no matter whether the man is a resident or a traveler, he performs the Salah in congregation or alone, and he is performing the Salah on time or late-performing it.

Salah-call is saying loud these words:

Allahu Akbar, Allahu Akbar	اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
Allahu Akbar, Allahu Akbar	اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
Ashhadu al la ilaha ill-Allah	اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَللّٰهُ
Ashhadu al la ilaha ill-Allah	اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَللّٰهُ
Ashhadu anna Muḥammad-ar rasulullah	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اَللّٰهِ
Ashhadu anna Muḥammad-ar rasulullah	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اَللّٰهِ
Ḥayya àlaṣ ṣalah	حَيَّ عَلَى الصَّلَاةِ
Ḥayya àlaṣ ṣalah	حَيَّ عَلَى الصَّلَاةِ
Ḥayya àlal falaḥ	حَيَّ عَلَى الْفَلَاحِ
Ḥayya àlal falaḥ	حَيَّ عَلَى الْفَلَاحِ
Allahu Akbar, Allahu Akbar	اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
La ilaha ill-Allah ⁶⁴	لَا اِلَهَ اِلَّا اَللّٰهُ

In the Fajr Salah-call, the caller should add the words اَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ (Aṣ ṣalatu khairum minan naum⁶⁵) twice after the second حَيَّ عَلَى الْفَلَاحِ (Ḥayya àlal falaḥ).

Salah-start-call is similar to Salah-call except that the caller adds the words قَدْ قَامَتِ الصَّلَاةُ (Qad qamat-iṣ ṣalah⁶⁶) twice after the second حَيَّ عَلَى الْفَلَاحِ (Ḥayya àlal falaḥ).

Salah-call is to be said slowly while Salah-start-call is to be said at a fast pace.

Salah-call is valid only in Arabic language.

If a person says the Salah-call in a language other than Arabic, it will be invalid whether he considers it a valid Salah-call or not.

⁶⁴ Allah is the greatest, Allah is the greatest. Allah is the greatest, Allah is the greatest. I testify that there is no god but Allah. I testify that there is no god but Allah. I testify that Muhammad ﷺ is Allah's prophet. I testify that Muhammad ﷺ is Allah's prophet. Come for Salah. Come for Salah. Come for success. Come for success. Allah is the greatest, Allah is the greatest. There is no god but Allah.

⁶⁵ Salah is better than sleep.

⁶⁶ Salah has started.

Desirable acts of Salah-call

The following acts are desirable in Salah-call:

1. The Salah-caller should be in a state of Ablution.
2. He should be knowledgeable about the Tradition and the times of Salahs.
3. He should be pious.
4. He should face the holy Ka'bah at the time of the Salah-call.
5. He should put his forefingers inside his ears.
6. He should turn his face right when saying **حَيَّ عَلَى الصَّلَاةِ** (Hayya àlaṣ ṣalah) and left when saying **حَيَّ عَلَى الْفَلَاحِ** (Hayya àlal falaḥ).
7. He should separate the times of Salah-call and Salah-start-call by a duration in which the regulars at the congregation are able to come for the Salah.
But if he fears missing the time of the Salah, he will not delay the Salah after the Salah-call.
8. He should separate the Salah-call and the Salah-start-call by a duration in which three small verses may be recited or in which one may walk three steps.
9. It is desirable for a person listening to Salah-call to stop his work and say in reply what the Salah-caller says⁶⁷ except that when the Salah-caller says: **حَيَّ عَلَى الصَّلَاةِ** (Hayya àlaṣ ṣalah) and **حَيَّ عَلَى الْفَلَاحِ** (Hayya àlal falaḥ), he should say in reply **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** (La ḥaula wa la quwwata illa billah⁶⁸) and when the Salah-caller says **أَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ** (Aṣ ṣalatu khairum minan naum) in Fajr, he should say **صَدَقْتَ وَبَرَرْتَ** (Sadaqta wa bararta⁶⁹).
10. It is desirable for the Salah-caller and the listeners to say this invocation after the Salah-call has completed:

Allahumma rabba hazihi-d da`wat-it tammati waṣ ṣalat-il qa'imati, ati Muḥammada nil wasilata wal faḥilata, wab`ath-hu maqamam maḥmuda nil-lazi wa`attahu.⁷⁰

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ ائْتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ.

Avoidable acts of Salah-call

The following acts are to be avoided in Salah-call:

1. Saying Salah-call in a singing tone
2. Salah-call Salah-start-call by a person not in a state of minor de jure Filth
3. Salah-call by a person in a state of major de jure Filth
4. Salah-call by a non-discerning child
5. Salah-call by an insane person
6. Salah-call by an inebriated person
7. Salah-call by a woman
8. Salah-call by a habitual sinner
9. Salah-call by a sitting person

⁶⁷ When the Salah-callers stops for breath between two sentences

⁶⁸ There is neither any might nor any power except with Allah. (EQ 586)

⁶⁹ You have said the truth and done the right thing. (EQ 5442)

⁷⁰ O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise which You promised him. (EQ 587, Bukhari 614)

10. Talking by the caller in the midst of a Salah-call or a Salah-start-call

If the caller talks in the midst of a Salah-call, it is desirable for him to repeat the Salah-call.

If he talks in the midst of a Salah-start-call, he should not repeat the Salah-start-call.

11. Salah-call and Salah-start-call for Zuhr on a Friday in a city

If a person has missed more than one Salah and is late-performing them, he should say Salah-call and Salah-start-call for the first Salah. Then for the remaining Salahs, he has the option of saying both Salah-call and Salah-start-call or saying only Salah-start-call.

Constituents of Salah

Prerequisites for validity of Salah

There are some things which are not included in the essence of Salah but are necessary for validity of Salah. If one of these things is missed, Salah will not be valid. These things are called prerequisites of Salah and they are six:

1. Purity: Salah will not be valid without Purity.
The scope of Purity includes:
 - a. Purity of body from de jure Filth: The body of the Salah-performer should be Pure from both minor and major de jure Filths⁷¹.
 - b. Purity of body from de facto Filth: The body of the Salah-performer should be free of de facto Filth in an inexcusable quantity.
 - c. Purity of garments: The garments on the Salah-performer's body should be free of de facto Filth in an inexcusable quantity.
 - d. Purity of place: The place where the person is performing Salah should be Pure from de facto Filth.
"Purity of place" requires that the places where the Salah-performer's feet, hands, knees and forehead will be falling on the ground at the time of Prostration should be Pure.
2. Covering the organs to be hidden: Salah will not be valid if he does not hide the organs to be hidden when he is capable of it.
It is necessary that the organs to be hidden should remain hidden from the start of the Salah till the end.

If a quarter or more of an organ to be hidden is uncovered before starting the Salah, the Salah will not be valid.

If a quarter or more of an organ to be hidden gets uncovered during Salah for a period in which the smallest Salah-essential may be performed, then his Salah will become invalid.
 - Limits of organs to be covered for man: from the navel to the end of knees.
Knees are organs to be hidden unlike the navel which is not an organ to be hidden.
 - Limits of organs to be covered for free woman: entire body excluding the face, palms and feet
 - Limits of organs to be covered for slave woman: from navel to the end of knees in addition to her abdomen and back
3. Facing the holy Ka'bah: Salah will not be valid without facing the Ka'bah if he is capable of it.
 - The exact position of Ka'bah: It is the direction-to-face for a person who is in the holy city of Makkah and is able to view the Ka'bah from his place.
 - The general direction of Ka'bah: It is the direction-to-face for a person who is unable to view the Ka'bah.

⁷¹ In other words, he should be in an ablutionally Pure state.

The general direction of Ka'bah is also the direction-to-face for a person away from the holy city of Makkah.

If a person is unable to face the stipulated direction owing to a disease or fear from an enemy, it is permissible for him to face whichever direction he is capable of.

4. Time of Salah: Salah will not be valid before its start-time.
The times of Salahs have been described in detail previously.

5. Intention: Salah is not valid without intention.
If the Salah is obligatory, specifying it is compulsory, like intending for Zuhr or Âsr.

Similarly, if the Salah is compulsory, specifying it is compulsory, like intending for Witr or Îd Salah.

If the Salah is supererogatory, specifying it is not a prerequisite. Intending just for a Salah is enough.

If the Salah-performer is an Imam-follower, it is necessary for him to intend to follow the Imam in the Salah.

6. Prohibitive words of Salah⁷²: This means that the Salah should be started with a remembrance formula meant only for Allah, like saying: **اللَّهُ أَكْبَرُ (Allahu akbar⁷³)**, **اللَّهُ أَعْظَمُ (Allahu a`zam⁷⁴)**, or **سُبْحَانَ اللَّهِ (Sub-ḥanallah⁷⁵)**.
The Salah-performer should not separate his intention of Salah and the starting Takbir by an act that is contrary to the Salah like eating or drinking.

It is a prerequisite that the person should:

- Say the prohibitive words before bending for Bowing.
- Not make the intention after the prohibitive words.
- Say **اللَّهُ أَكْبَرُ (Allahu akbar⁷⁶)** in a manner that he himself is able to hear it.

Other rulings related to Prerequisites of Salah

If a person does not find anything with which to remove de facto Filth, he should perform Salah with the Filth on him. He does not need to repeat the Salah.

If a person does not find a garment to hide his organs to be covered nor grass or clay, then he should perform Salah without garments. He does need to repeat the Salah.

⁷² Also called starting Takbir and prohibitive Takbir. "Prohibitive" means that several permissible acts like walking, talking, eating, etc. become prohibited as soon as the Salah-performer says these words.

⁷³ Allah is the greatest.

⁷⁴ Allah is the supreme.

⁷⁵ Glory be to Allah.

⁷⁶ Or any other prohibitive word

If a quarter of the person's garment is Pure, performing Salah without clothes is not permissible for him.

If a person's garment is Filthy, then performing Salah in the Filthy garment is preferable to performing it without clothes.

A person without cloths when performing Salah should sit and spread his legs towards the Salah-direction and should Bow and Prostrate through gesture.

Salah is permissible on the Pure side of a Filthy cloth-sheet if the sheet is so large that shaking one of its ends does not cause movement in the other end.

Salah is permissible on a mattress whose top surface is Pure and bottom surface Filthy.

If a person is confused about the Salah-direction and he is unable to find another person whom to ask about it nor does he find anything that can help him in determining the Salah-direction, then he should perform Salah on the basis of his guess.

If he performed Salah based on his guess but later it turned out that his guess about the Salah-direction was wrong, then also his Salah will be valid.

If he comes to know of his error during his Salah, he should turn towards the Salah-direction immediately and continue with his Salah.

If several of the organs to be hidden get bare during Salah and if the total of bare parts adds up to the size of a quarter of the smallest bare organ-to-be-hidden, then his Salah will be invalid.

But if the total of the bare parts is less than the above mentioned amount, his Salah will be valid.

Essentials of Salah

There are five essentials⁷⁷ of Salah which are also its obligatory constituents.

If a person misses one of them, his Salah will be invalid no matter whether he missed it knowingly or unknowingly.

1. Standing: Salah that does not include standing will be invalid if the person is capable of standing. Standing is obligatory in obligatory and compulsory Salahs.

Standing is not obligatory in supererogatory Salahs.

So a supererogatory Salah is valid without standing even if the person is capable of standing.

2. Qur'an recitation: of at least a small verse. A Salah without recitation is invalid. Qur'an recitation is obligatory in two Salah-units of obligatory Salahs.

Qur'an recitation is obligatory in all the Salah-units of compulsory and supererogatory Salahs.

If a Salah-performer is an Imam-follower, then he is relieved of the duty of Qur'an recitation. In fact, it is avoidable for him.

3. Bowing: Salah without Bowing is invalid. The obligatory amount of Bowing is established by lowering his head in a manner that his body gets closer to the state of perfect Bowing than to the state of standing.

As for perfect Bowing, it is established by lowering the back in the forward direction to the extent that the head is in level with the posterior.

4. Prostration: Salah is invalid unless one performs two Prostrations in every Salah-unit. The obligatory amount of Prostration is established by placing upon the ground a part of the forehead, one of the palms, one of the knees and some part of a side of one of the feet.

The perfect Prostration is established by placing both hands, both knees, both feet, the forehead and the nose upon the ground.

Prostration is valid only if done upon a thing on which the forehead can rest stably such that if the person forces down his forehead it does not go lower than the initial position.

Prostrating only upon the nose and excluding the forehead will not be valid unless he is suffering from an excusable difficulty.

If a person prostrates upon his palm or upon a side of his garment, it will be valid but avoidable.

⁷⁷ The Arabic word for "essentials" is "arkan" which is the plural of "rukn". "Rukn" is something which constitutes the essence of a thing and whose obligation is based on an evidence beyond doubt.

For the validity of Prostration, it is a prerequisite that the place of prostrating the head should not be higher than the place of the feet by more than half cubit.

If the place of prostrating the head is higher by more than half cubit, Salah will not be valid unless it is highly overcrowded there.

5. The last sitting for the duration of Tashahhud-recitation
 - Some Islamic jurists have included “coming out of the Salah by a voluntary act” in the essentials, but according to authoritative scholars, it is not obligatory, rather it is compulsory.

Compulsory acts of Salah

The following acts are Compulsory⁷⁸ in salahs.

If a person misses any of the following no matter unknowingly, his Salah will be deficient and the deficiency can be compensated for by two prostrations of forgetfulness.

If a person misses any of these knowingly, repeating the Salah will be Compulsory for him. If he does not repeat, he will be a sinner.

1. Takbir: Starting the Salah by the particular words of Takbir اللهُ أَكْبَرُ (Allahu akbar⁷⁹)
2. Fatihah: Reciting the Quranic chapter of Fatihah (chapter 1) in the first two Salah-units of Obligatory Salahs and in all the Salah-units of Compulsory and supererogatory Salahs
3. Additional chapter: Additional recitation of a small Quranic chapter or three small Quranic verses after Fatihah in the first two Salah-units of Obligatory Salahs and in all the Salah-units of Compulsory and supererogatory Salahs
4. Ordered recitation: Reciting the additional chapter after Fatihah
5. Prostrations without gap: Performing the second prostration after the second prostration without any gap⁸⁰
6. Temperance: Performing all the mandatory acts with temperance and tranquility
7. First sitting: The first sitting for a period in which it is possible to recite Tashahhud (Tahiyyat)
8. Reciting Tashahhud: Reciting Tashahhud in the first sitting as also in the second sitting (See footnote 102.)
9. Standing up for the third Salah-unit: Standing up immediately, without delay for the third Salah-unit after completing Tashahhud
10. Salam: Exiting the Salah with the words of السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ (As salamu àlaikum wa rahmatullah⁸¹) twice
11. Qunut of Witr: Reciting the Qunut invocation in the third Salah-unit of Witr after completing Fatihah and the additional chapter (See footnote 103.)
12. Extra Takbirs: The extra Takbirs اللهُ أَكْبَرُ (Allahu akbar) in the Salahs for the two Ids. They are said thrice in each Salah-unit.
13. Takbir of bowing: The takbir before bowing in the second Salah-unit of the two Id-Salahs
14. Audible recitation: Audible recitation by the Imam in both the Salah-units of Fajr, Friday-Salah, the two Id-Salahs; the first two Salah-units of Zuhr, Asr, Maghrib and Isha; and all the Salah-units of Tarawih and Witr during Ramazan.

⁷⁸ The Arabic word for Compulsory is “wajib”. It is a command whose being necessary is established by an evidence in which there is a sort of doubt, like the case when the evidence is tenable, not incontrovertible, e.g. news from a single source, or the case when the denotation of the text is tenable, e.g. due to a word with two or more meanings.

⁷⁹ Allah is the greatest.

⁸⁰ Due to some other act of Salah.

⁸¹ Peace and Allah’s mercy be upon you.

A single Salah-performer has the option of reciting audibly in these Salahs or reciting inaudibly. However, reciting audibly is preferable for him in the above mentioned Salah-units.

15. Inaudible recitation: Inaudible recitation by Imam and single Salah-performer in all Salah-units of Zuhr and Asr, the third Salah-unit of Maghrib, the last two Salah-units of Isha, and all Salah-units of supererogatory Salahs performed during the day.

If a person misses reciting the additional chapters in the first two Salah-units of Isha, he should recite them in the last two after Fatihah audibly and then perform the prostrations of forgetfulness.

If a person misses Fatihah in the first two Salah-units, he should not repeat them in the last two. Instead, he should perform the prostrations of forgetfulness to compensate for the omission.

Traditions of Salah

The following acts are the Prophet's ﷺ traditions in Salah which should be followed to make the Salah perfect and to obey the Prophet's ﷺ command: (البخاري ٦٣١) صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي. (Perform Salah as you have seen me performing.) (EQ 603)

1. Standing straight at the time of saying the first Takbir اللهُ أَكْبَرُ (Allahu akbar⁸²) without lowering the head
2. Raising the palms to the level of the ears⁸³ before the first Takbir
3. Keeping the inner sides of the palms and fingers towards the Salah-direction while raising the hands
4. Leaving the fingers in their natural state, i.e. a bit spread-out, while raising the hands. The fingers should neither be made to stick to each other nor to spread out to the maximum extent.
5. Keeping the right hand over the left below the navel⁸⁴
6. Keeping the inner side of the right palm over the outer side of the left palm while encircling the left wrist⁸⁵ with his right little finger and thumb⁸⁶
7. Reciting extolment after keeping his hands below navel:
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ. (الترمذي: ٢٤٢)
Subhānak-allahumma wa biḥamdika wa tabarak-asmuka wa ta'ala jadduka wa la ilaha ghairuk⁸⁷.
8. Saying أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (A'uzu billahi minash shaiṭan-ir rajim⁸⁸) after this and before reciting Fatihah⁸⁹
9. Saying بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillah-ir Raḥmanir Raḥim⁹⁰) in every rak'ah before reciting Fatihah
10. Saying آمِينَ (Amin⁹¹) inaudibly at the completion of Fatihah
11. Leaving a gap of four finger-widths between his feet
12. Reciting after Fatihah Quranic chapters out of Tiwal e Mufassal⁹² (chapters 49 to 85) in Fajr and Zuhr; chapters out of Ausat e Mufassal (chapters 86 to 98) in Asr and Isha; and chapters out of Qisar e Mufassal (chapters 99 to 114) in Maghrib

⁸² Allah is the greatest.

⁸³ A woman should raise her palms to the level of her shoulders before the first Takbir.

⁸⁴ A woman should place her palms over her breast.

⁸⁵ The three right middle fingers will be placed over the back of the left wrist.

⁸⁶ A woman should place the inner side of her right palm over the outer side of her left palm without encircling.

⁸⁷ Extolment or Sana: O Allah! You are without blemish, and You are praiseworthy. Your name is blessed and your glory is exalted. There is no God besides you. (EQ 25935)

⁸⁸ I seek refuge with Allah from Satan, the outcast. (Bukhari 6115, EQ 5766)

⁸⁹ An imam-follower should not say A'uzu billahi minash shaiṭan-ir rajim and Bismillah-ir Raḥmanir Raḥim. But if he has missed one or more rak'ahs behind the imam, then he should say A'uzu billahi minash shaiṭan-ir rajim and Bismillah-ir Raḥmanir Raḥim in the first Salah-unit that he performs after the imam.

⁹⁰ With the name of Allah, the All-Merciful, the Very-Merciful.

⁹¹ (Allah!) Accept this from us.

⁹² Tiwal e Mufassal, Ausat e Mufassal and Qisar e Mufassal are the names given to different groups of chapters of the holy Quran.

- Tiwal e Mufassal (long chapters of distinct verses): chapter 49 (Hujurat) to 85 (Buruj)
- Ausat e Mufassal (medium-sized chapters of distinct verses): chapter 86 (Tariq) to 98 (Bayyinah)

13. Making the first Salah-unit of Fajr longer than the second, only in Fajr
14. Saying Takbeer (Allahu akbar) while bowing down
15. Holding his knees with his palms and spreading out the fingers completely in the state of bowing
16. Flattening his back and bringing his head in level with his posterior while keeping his shanks upright
17. Saying سُبْحَانَ رَبِّيَ الْعَظِيمِ (Subhāna rabbiyal `aẓīm⁹³) during bowing at least thrice
18. Keeping apart his arms from his torso-sides while bowing, for males only
19. Saying سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Sami`allahu liman ḥamidah⁹⁴) while raising the head from bowing, for imams only.
An imam-follower should say inaudibly رَبَّنَا وَ لَكَ الْحَمْدُ (Rabbana wa lakal ḥamd⁹⁵).
A singleton should say both.
20. Saying takbirs (Allahu akbar) for prostrations
21. Keeping his knees on the ground first, then his hands, and then his face for Prostrations
22. Raising his face, then his hands, and then his knees while getting up from Prostrations
23. Keeping his face between his palms during Prostrations
24. Keeping apart his abdomen from his thighs, his elbows from his torso-sides and his arms from the ground surface during Prostrations
25. Keeping the fingers of his hands close together during Prostrations
26. Keeping his feet-toes facing the Salah-direction during Prostrations
27. Saying سُبْحَانَ رَبِّيَ الْأَعْلَى (Subhāna rabbiyal a`la⁹⁶) inaudibly at least thrice during Prostration
28. Saying takbir (Allahu akbar) for rising up from Prostrations
29. Standing up directly from the second Prostration without sitting or resting the hands on the ground. When there is some physical disability, then there is no harm in these acts
30. Keeping the hands over the thighs while sitting between the two Prostrations just as is done in the sitting posture for Tashahhud
31. Spreading down⁹⁷ the left foot and keeping upright the right foot during the first sitting (after two Salah-units) and the last sitting
32. Pointing with his right forefinger during Tashahhud. The forefinger is to be raised when saying لَا إِلَهَ إِلَّا اللَّهُ (La ilaha⁹⁸) and lowered when saying إِلَهٌ إِلَّا اللَّهُ (Illallahu).
33. Reciting Fatihah in the last two Salah-units of Zuhr, Āsr and Isha, and the third Salah-unit of Maghrib
34. Saying the supplication of blessings⁹⁹ for the Prophet ﷺ after Tashahhud in the last sitting

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- Qisar e Mufasssal (short chapters of distinct verses): chapter 99 (Zilzal) to the end, i.e. 114 (Nas)

⁹³ Glory be to my mighty Lord. (Muslim 772, EQ 8947)

⁹⁴ Allah heard those who sent praises to Him. (EQ 655, Bukhari 689)

⁹⁵ O our Lord! All the praises are for you. (EQ 655, Bukhari 689)

⁹⁶ Glory be to my Lord, most high. (Muslim 772, EQ 8947)

⁹⁷ A woman should sit over her posterior (buttocks), place her thighs over the ground and extrude her left foot from beneath her right thigh.

⁹⁸ La ilaha : There is no god; Illallahu: except Allah.

⁹⁹ The preferable supplication of blessings for the Prophet ﷺ is:

35. After Salah for the Prophet, he should supplicate using supplications of Qur'an and Hadith-books. One such supplication is:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُ رَحْمَةً لِي عَنْكَ وَأَرْحَمَنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.
(البخاري ٨٣٤، ٧٣٨٧)

(Allahumma inni zalamtu nafsī zulman katheera, wa la yagfiruz-zunuba illa ant(a), fagfir li magfiratam min `indik(a), warhamni, innaka ant-al gafur-ur rahim¹⁰⁰)

36. Turning his face right and left while saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (As salamu `alaikum wa rahmatullah¹⁰¹) each time
37. The imam should say the takbirs (Allahu akbar) for every posture change audibly while the imam-followers should say inaudibly.
38. The imam should say السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (As salamu `alaikum wa rahmatullah) twice audibly and the imaam-followers should say them inaudibly.
39. The imam should intend men, angels who protect us and pious jinns while performing the two salams (As salamu `alaikum wa rahmatullah).
An imam-follower should also intend his imam along with the other beings when turning in the direction of the imam for salam.
A singleton should intend only the angels with his salam.
40. The Salah-performer should lower his voice during the second salam compared to the first salam.
41. Starting salams from the right side and then turning to the left
42. The salam of the imam-follower should be along with the salaam of his imam.
43. An imam-follower who has missed some Salah-units should wait for the imam to complete both his salams. He should get up for completing his remaining Salah-units only after the imam has completed both his salams.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. (البخاري: ٣٣٧٠)

Allahumma šalli àla Muḥammadiñ wa àla ali Muḥammadin kama šallaita àla Ibrahima wa àla ali Ibrahima, innaka ḥameedum majid. Allahumma barik àla Muḥammadiñ wa àla ali Muḥammadin kama barakta àla Ibrahima wa àla ali Ibrahima, innaka ḥameedum majid .

O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. (EQ 3168)

¹⁰⁰ O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me and have mercy upon me. No doubt, You are the Oft-Forgiving, Most Merciful. (EQ 798, 6970)

¹⁰¹ Peace and Allah's Mercy be upon you. (Bukhari 3326, EQ 3126)

Desirable acts of Salah

The following acts are desirable in Salah. Observing them is commendable and they make the Salah perfect.

1. A man should pull out his palms from under his chador (robe) or from his sleeves while raising his hands for the first takbir. A woman should not pull out her palms.
2. A prayer-performer should look at his place of Prostration while standing in Salah.
3. He should look at the top of his feet while Bowing.
4. He should look at his nose-tip during Prostration.
5. He should look at his lap while sitting.
6. He should look at his shoulders while performing salams at the end.
7. He should try to suppress cough and yawn as much as possible.
8. If he feels compelled to yawn, then he should cover his mouth with his palm.
9. He should recite in the first and the last sittings of Salahs the Tashahhud reported from Abdullah bin Mas'ud¹⁰².
10. He should recite in the last Salah-unit of Witr specifically the invocation Allahumma inna nasta'inuka ...¹⁰³

¹⁰² The Tashahhud reported from Abdullah bin Mas'ud is:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (البخاري ٨٣١)

At taḥiyyatu lillahi waṣ ṣalawatu waṭ ṭayyibat. As salamu àlaika ayyuhan nabiiyyu wa raḥmatullahi wa barakatuh. As salamu àlaina wa àla ibadillah-iṣ ṣaliḥin. Ash-hadu al la ilaha illallahu wa ash-hadu anna Muḥammadan àbduhu wa rasuluh.

All the compliments, prayers and good things are due to Allah. Peace be on you, O Prophet and Allah's mercy and blessings be on you. Peace be on us and on the true pious slaves of Allah. I testify that none has the right to be worshipped but Allah and I also testify that Muhammad is His slave and His Apostle. (EQ 796).

¹⁰³ This is the Qunut invocation which in its complete form is as follows:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ ، وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ ، وَنُثْنِي عَلَيْكَ الْخَيْرَ ، وَنَشْكُرُكَ وَلَا نَكْفُرُكَ ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ . اللَّهُمَّ إِنَّا نَعْبُدُكَ ، وَنُصَلِّيُ وَنُسَجِّدُ ، وَإِلَيْكَ نَسْعَى وَنَخْشَى ، وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ ، إِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحَقٌ . (البدر المنير في تخریج الأحادیث والآثار الواقعة في الشرح الكبير ٣٤٠/٤ مع تغیر يسیر)

Allahumma inna nasta'inuka wa nastagfiruka, wa nu'minu bika wa natawakkalu àlaika, wa nuthni àlaik-al khaira, wa nashkuruka wa la nakfuruka, wa nakhla'u wa natruku mañ yafjuruka. Allahumma iyyaka na'budu, wa laka nuṣalli wa nasjudu, wa ilaika nas'ā wa nahfidu, wa narju raḥmataka wa nakhsha àzabaka, inna àzabaka bil kuffari mulḥiq.

O Allah! We seek help from You. We seek Your forgiveness. We believe in You. We rely on You. We praise You in the best manner. We thank You and are not ungrateful to You. We separate and break up from all who disobey You. O Allah! We worship You and to You do we pray and prostrate. To You do we flee and we are quick in doing so. We hope for Your mercy and we fear Your punishment. For verily, Your punishment overtakes the Disbelievers.

Invalidators of Salah

Salah is broken when any of the following happens during Salah:

1. One of the prerequisites of the Salah is not present.
2. The Salah-performer misses one of the essentials of Salah.
3. He makes conversation during Salah no matter it happened intentionally, unknowingly or mistakenly.
4. He supplicates in words which are similar to human conversation, e.g. saying: "Allah! Marry me to so and so woman.", "Allah! Give me an apple to eat."
5. He greets a person by saying salam or responds to a greeting by tongue or through handshake. It does not matter whether the greeting occurred intentionally, unknowingly or mistakenly. If he responds to a greeting of salam by gesture, then his Salah will not be broken.
6. He does a major non-Salah act¹⁰⁴.
7. He turns away his chest from the Salah-direction¹⁰⁵.
8. He eats or drinks something, even if the thing is less in quantity.
9. He eats something that had stuck to his teeth during Salah and the thing was equal in size to a gram-grain or larger¹⁰⁶.
10. He hems without need¹⁰⁷.
11. He sighs, whines, groans or wails not on account of Allah's fear¹⁰⁸.
A sick person who is unable to control his groans or sighs is excluded from this rule. His Salah will not be broken owing to these.
12. He weeps with a loud sound and the weeping was not owing to Allah's fear or due to the mention of Paradise or Hell, rather it was due to some pain or calamity.
13. The organs to be hidden get bare during Salah and remain so for a period in which a small essential of Salah may be performed.
14. De facto Filth is found on his body, garments or the place of Salah and it remains there for the period of a small Salah-essential.
15. He becomes insane during Salah.
16. He loses consciousness during Salah.
17. The sun rises during Fajr Salah.
18. Noon begins during Id Salah.
19. The time of Asr starts during Friday Salah.
20. He was performing Salah with Tayammum and during the Salah, he found water or became capable of using water.
21. His Ablutational purity got invalid due to his own act¹⁰⁹ or due to some other person's act.
22. He elongates the starting hamzah of Allahu akbar¹¹⁰.

¹⁰⁴ A major non-Salah act is one which appears to an observer that the performer of this act is not in Salah.

¹⁰⁵ However, if an Ablution-invalidator happened to a Salah-performer and he turned back to go out for Ablution, his Salah will not be broken.

¹⁰⁶ If the thing that has been eaten was smaller than a gram-grain, his Salah will not be broken.

¹⁰⁷ If he hems on account of some excusably difficulty, or to improve his voice, or to warn his imam of a mistake that he made, his Salah will not be broken.

¹⁰⁸ If he cries due to Allah's fear or owing to the mention of Paradise or Hell, his Salah will not be broken.

¹⁰⁹ If an Ablution-invalidator occurred to him without his intention, his Salah will not be broken. He should perform Ablution and continue with his Salah.

23. He recites from the book of holy Qur'an.
24. He performs a Salah-essential in the state of sleep and on getting up from sleep, he does not repeat the essential.
25. The Salah-performer is a person of tartib¹¹¹ and while performing a Salah, he remembers that there is a Salah which he has yet to perform.
26. The imam makes a person who is incapable of doing the job of imam his deputy during Salah.
27. He thinks (he is not sure) that an Ablution-invalidator has occurred to him, so he goes out of the mosque, passes by rows of Salah-performers, or crosses the Sutrah¹¹² in case it is not a mosque.
28. He laughs audibly during Salah.
29. He pulls out any or both of his thick socks during Salah no matter whether it is done with a minor non-Salah act or a major non-Salah act¹¹³.
30. An Imam-follower precedes his Imam in performing a Salah-essential such that he is not with the Imam during that Salah-essential even for a moment.
For example, the Imam-follower bows and then raises his head from Bowing before his Imam starts that Bowing, then he does not repeat the Bowing with him.
31. A major de jure Filth occurs to him during Salah, no matter whether it occurs on account of looking at a woman, thinking about her or nocturnal emission.

¹¹⁰ Elongating the starting hamzah changes the meaning. It now means: "Is Allah great?" which indicates a question or doubt.

¹¹¹ A person of Tartib is one who does not have a missed Salah upon him. All the Salah that became obligatory upon him in his life, he either performed them on time or has late-performed them by now.

¹¹² Sutrah is any object like whip-stick, etc. which is kept in front of a Salah-performer in an open place to indicate to passers-by passing in front of the Salah-performer that they should not pass by at a closer distance.

¹¹³ A major non-Salah act is one which appears to an observer that the performer of this act is not in Salah. Any other non-Salah act done during Salah is a minor non-Salah act.

Acts which do not invalidate the Salah

Salah is not broken due to the following acts:

1. He unknowingly performs Salam to come out of the Salah¹¹⁴.
2. A person passes by him through his place of Prostration.
3. He eats something that had stuck to his teeth and its size was less than that of a gram-grain.
4. He looks at a transcript and understands its meaning.

¹¹⁴ He thought that he had completed the Salah but soon after the Salam, he remembers that he has yet to complete one or more Salah-units.

Detestable acts of Salah

The following acts are detestable in Salah. A Salah-performer should avoid them else his Salah will get marred with defect.

1. Intentionally leaving out a Tradition of Salah
2. Playing with the garment or a part of one's body
3. Performing Salah in shabby garments
4. Reclining upon something during Salah
5. Turning one's neck right and left without need
6. Performing Salah facing a person
7. Performing Salah when suppressing with difficulty urine, excrement or flatus
8. Performing Salah on someone else's land without his (explicit or implicit) permission
9. Performing Salah facing fire or stove in which fire is present
10. Performing Salah in a lowly place like bathroom, toilet
11. Performing Salah on a road
12. Performing Salah in a graveyard
13. Performing Salah close to Filth
14. Performing Salah with Filth in small quantity with which Salah is permissible
15. Performing Salah in a garment with picture of an animate being
16. Performing Salah at a place with picture, no matter whether the picture is above his head, in front of him or behind him¹¹⁵
17. Crackling one's fingers
18. Interlocking one's fingers
19. Sitting cross-legged without an excusable difficulty
20. Squatting¹¹⁶
21. Laying down one's arms during Prostrations
22. Placing one's hands upon waists
23. Rolling up one's sleeves from the arms
24. Performing Salah only in lower garment like lungi or trousers despite being capable of wearing kurta (shirt)
25. Performing Salah with bare head without any excusable difficulty or expediency¹¹⁷
26. Performing Salah behind a Salah-row in which there is enough gap for one person
27. Counting Qur'anic verses or remembrance formulas on fingers
28. Wiping off dust which was not hurting him from one's forehead during Salah
29. Restricting oneself to prostration upon forehead¹¹⁸ only without any excusable difficulty
30. Performing Salah in the presence of meal while his heart is inclined towards it
31. Fixing a Qur'anic chapter such that he does not recite any other chapter¹¹⁹

¹¹⁵ However, if the picture is so small that if placed at the place of Prostration, the person standing in Salah is unable to recognize it, or if the picture is headless or of an inanimate thing, then Salah is not detestable in that place.

¹¹⁶ Here, squatting means sitting like a dog with posteriors on the ground.

¹¹⁷ If he keeps his head bare due to some excusable difficulty or to show humility to Allah, then his Salah will not be detestable.

¹¹⁸ By not letting his nose touch the floor

32. Repeated recitation of the same chapter in the two Salah-units of an obligatory Salah in the case when he remembers other chapters too
33. Intentionally reciting the chapters against their order in obligatory Salahs¹²⁰
34. Making the recitation in the second Salah-unit longer than in the first to an excessive degree¹²¹
35. Turning one's fingers or toes away from Salah-direction during Prostration, etc.
36. Prostration upon one's turban or upon an animate being's picture
37. Reciting two Qur'anic chapters in an obligatory Salah which are separated by a small chapter, e.g. reciting Takathur (chapter 102) in the first Salah-unit and Humazah (chapter 104) in the second and leaving out the chapter of Asr (chapter 103) lying between them
38. Not placing the palms upon the knees while Bowing
39. Not placing the palms upon the thighs during Tashahhud-sittings and while sitting between two Prostrations
40. Yawning
If yawn overcomes him during Salah, he should cover his mouth by placing the back of his right palm over his mouth.
41. Responding to a Salam-greeting by gesture
42. Catching hold of a louse and killing it
43. Performing Salah when he has tied his head with a kerchief keeping the centre of his head bare
44. Performing Salah with braided hair¹²²
45. Raising the front or back of his garments during Bowing or Prostration fearing it might get sullied by dust
46. Letting a cloth hang down freely, i.e. putting it over his head or shoulder and leaving its sides free by not tying it together
47. Letting his lungi or trousers hang lower than his ankles
48. Bowing before finishing recitation and completing it while Bowing
49. Standing of an Imam completely inside the Imam-niche in a mosque without any excusable difficulty¹²³
50. Standing of Imam alone without any excusable difficulty on a raised platform higher by a cubit or more than the normal ground, or in a depressed place lower by a cubit or more than the normal ground. But if one more person from amongst the Imam-followers stands with him in that place, the Salah will not be detestable.
51. Shutting one's eyes without any expediency¹²⁴
52. Raising one's sight towards the sky

Non-detestable acts of Salah

The following acts if done in Salah are not detestable:

¹¹⁹ If he fixes a Qur'anic chapter for a Salah due to an excusable difficulty or to get the blessing of following the holy Prophet ﷺ in reciting that particular chapter, then his Salah will not be detestable.

¹²⁰ Like reciting chapter 109 before chapter 101. But if he goes against the order forgetfully, then it will not be detestable.

¹²¹ If he makes the second longer than the first by two or three verses, then it is not detestable.

¹²² Tying up the hair of his head in this way at the front or back of his head

¹²³ If the Imam stands outside the Imam-niche and prostrates inside it, or he stands completely inside the Imam-niche due to lack of space outside, it will not be detestable.

¹²⁴ If he shuts his eyes to increase his concentration in the Salah, this act will not be detestable.

1. Looking here and there with eyes without turning one's face
2. Performing Salah facing a copy of the holy Qur'an
3. Performing Salah facing a person who is sitting and engaged in conversation
4. Performing Salah facing a candle or lamp
5. Repeating the same Qur'anic chapter in two Salah-units of a supererogatory Salah
6. Wiping off dust or weeds from one's forehead after completing the Salah
Same will be the ruling if one wipes off dust or weeds during Salah if it was hurting him or distracting him from Salah.
7. Killing a snake or scorpion if he feared harm from it
8. Shaking off his garments while Bowing or Prostrating to prevent it from sticking to his body
9. Prostrating on a carpet containing pictures of animate beings provided he does not prostrate on them
10. Performing Salah facing a sword suspended from the ceiling

Manner of performing Salah

When you plan to perform a Salah, stand up and raise your hands to the level of your ears with the intention of performing the Salah. Say: اللَّهُ أَكْبَرُ (Allahu akbar¹²⁵). Place your right hand upon your left below your navel immediately after the first Takbir, then recite: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ (Subḥanak-allahumma wa biḥamdika wa tabarak-asmuka wa ta`ala jadduka wa la ilaha ghairuk.¹²⁶)

Say inaudibly¹²⁷: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (A`uzu billahi minash shaiṭan-ir rajim¹²⁸).

Say inaudibly¹²⁹: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillah-ir Raḥmanir Raḥim¹³⁰).

Recite the Quranic chapter of Fatihah. After completing it, say inaudibly آمين (Amin¹³¹), then recite another Quranic chapter, or at least three short Quranic verses or one long verse. Go for bowing, saying اللَّهُ أَكْبَرُ (Allahu akbar), flattening your back with your posterior and holding your knees with your palms while keeping your fingers spread out. Say in the state of bowing: سُبْحَانَ رَبِّيَ الْعَظِيمِ (Subḥana rabbiyal `aẓim¹³²) at least thrice. Then raise your head from bowing, saying¹³³: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Sami`allahu liman ḥamidah¹³⁴) and when standing straight, say: رَبَّنَا وَ لَكَ الْحَمْدُ (Rabbana wa lakal ḥamd¹³⁵). But if you are an Imam-follower, you should say only “Rabbana wa lakal ḥamd”. Stand with ease and tranquility. Then go down for prostration saying اللَّهُ أَكْبَرُ (Allahu akbar) and placing first your knees upon the ground, then your hands and then your face between your palms.

Perform prostration with your nose and forehead in tranquility keeping your abdomen apart from your thighs and your upper arms separated from your sides when there is not much crowd. Keep your fingers and your toes facing the Salah-direction and say during the prostration: سُبْحَانَ رَبِّيَ الْأَعْلَى (Subḥana rabbiyal a`la¹³⁶) at least thrice.

¹²⁵ Allah is the greatest.

¹²⁶ O Allah! You are without blemish, and You are praiseworthy. Your name is blessed and your glory is exalted. There is no God besides you. (EQ 25935)

¹²⁷ An Imam-follower should not say “A`uzu billahi minash shaiṭan-ir rajim” because this is meant for Quran-recitation and the Imam-follower does not have to recite. The Imam and the singleton should say this only in the first Salah-unit.

¹²⁸ I seek refuge with Allah from Satan, the outcast. (Bukhari 6115, EQ 5766)

¹²⁹ An Imam-follower should not say “Bismillah-ir Raḥmanir Raḥim”. The Imam and the singleton should say this in every Salah-unit before reciting Fatihah.

¹³⁰ With the name of Allah, the All-Merciful, the Very-Merciful. (Tirmizi 245, EQ3.41: 26104)

¹³¹ (Allah!) Accept this from us.

¹³² Glory be to my mighty Lord! (Muslim 772, EQ 8947)

¹³³ The Imam should say “Sami`allahu liman ḥamidah”, the Imam-follower should say “Rabbana wa lakal ḥamd”, and the singleton should say both.

¹³⁴ Allah heard those who sent praises to Him. (EQ 655, Bukhari 689)

¹³⁵ O our Lord! All the praises are for you. (EQ 655, Bukhari 689)

¹³⁶ Glory be to my Lord, most high! (Muslim 772, EQ 8947)

Say اللهُ أَكْبَرُ (Allahu akbar) raising your head from the first prostration and sit on folded knees, at ease and in tranquility between the two prostrations, keeping your palms over your thighs. Again, say اللهُ أَكْبَرُ (Allahu akbar) for the second prostration and say سُبْحَانَ رَبِّيَ الْأَعْلَى (Subhāna rabbiyal a`la) at least thrice in the second prostration too.

Raise your head saying اللهُ أَكْبَرُ (Allahu akbar) and stand upright without taking support from the ground with your palms and without sitting in the process.

Thus, completes your first Salah-unit.

Do in the second Salah-unit all that you did in the first, except that you should not raise your palm in the beginning, nor recite “Subhānak-allahumma wa biḥamdika wa tabarak-asmuka wa ta`ala jadduka wa la ilaha ghairuk”, nor say “A`uzu billahi minash shaiṭan-ir rajim”. On completing the second prostration of the second Salah-unit, spread down your left foot and sit upon it. Keep your right foot upright making its toes face the Salah-direction. Keep your palms over your thighs with your fingers a little spread out. Recite the Tashahhud that has been reported from Abdullah bin Mas’ud:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (البخاري ٨٣١)

At taḥiyyatu lillahi waṣ ṣalawatu waṭ ṭayyibat. As salamu ḥalaika ayyuhan nabiyyu wa raḥmatullahi wa barakatuh. As salamu ḥalaina wa ḥa ḥbadillah-iṣ ṣaliḥin. Ash-hadu al la ilaha illallahu wa ash-hadu anna Muḥammadan ḥbduhu wa rasuluh¹³⁷.

Point towards your front with your forefinger at “Ash-hadu al la ilaha illallah”. For this, raise your forefinger towards your front when you say “la ilaha” and put it down while saying “illallah”.

If the Salah consists only of two Salah-units like the Salah of Fajr, then say Salah (prayer of blessing) for the Prophet ﷺ after this Tashahhud. For this purpose, say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. (البخاري: ٣٣٤٠)

Allahumma ṣalli ḥa Muḥammadiḥ wa ḥa ali Muḥammadin kama ṣallaita ḥa Ibrahim wa ḥa ali Ibrahim, innaka ḥameedum majid. Allahumma barik ḥa Muḥammadiḥ wa ḥa ali Muḥammadin kama barakta ḥa Ibrahim wa ḥa ali Ibrahim, innaka ḥameedum majid¹³⁸.

Then pray with one of the supplications reported in the Quran or Hadith-books, e.g.¹³⁹

¹³⁷ All the compliments, prayers and good things are due to Allah. Peace be on you, O Prophet, and Allah's mercy and blessings be on you. Peace be on us and on the true pious slaves of Allah. I testify that none has the right to be worshipped but Allah and I also testify that Muhammad is His slave and His Apostle. (EQ 796).

¹³⁸ O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Ibrahim and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Ibrahim and on the family of Ibrahim, for You are the Most Praiseworthy, the Most Glorious. (EQ 3168)

¹³⁹ If you like, you may recite this supplication:
اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ. (البخاري ٨٣٤، ٤٣٨٤)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ (القرآن ٢: ٢٠١)

Rabbana atina fid duniya ḥasanatañ wa fil akhirati ḥasanatañ wa qina àzab-an nar¹⁴⁰.

Then, turn your face right and left saying each time السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (As salamu `alaikum wa raḥmatullah¹⁴¹), intending to greet each time the Salah-performers with you, the pious jinns and the angels who protect us.

If the Salah consists of three or four Salah-units, then do not continue the first sitting after Tashahhud. Rather stand up after completing the Tashahhud for the third Salah-unit saying Allahu akbar. Read only the chapter of Fatihah in the third Salah-unit, and if the Salah consists of four Salah-units like Zuhr and Asr, then in the fourth Salah-unit, too. After Fatihah, bow and prostrate as you did in the first two Salah-units.

After the two prostrations of the last Salah-unit, sit and recite Tashahhud in the last sitting, then say Salah for the Prophet ﷺ as previously explained.

Allahumma inni ṣalamtu nafsi ṣulman katheera, wa la yağfiruz-zunuba illa ant(a), fağfir li mağfiratam min `indik(a), warḥamni, innaka ant-al ġafur-ur rahim.

O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me and have mercy upon me. No doubt, You are the Oft-Forgiving, Most Merciful. (EQ 798, 6970)

¹⁴⁰ Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire.

¹⁴¹ Peace and Allah's Mercy be upon you. (Bukhari 3326, EQ 3126)

Congregational Salah

Virtue of congregational Salah

Allah said:

وَاذْكُرُوا مَعَ الرُّكُعَيْنِ ﴿٣٥﴾ (القرآن ٢: ٤٣)

Bow down with those who bow down.

Allah's Prophet ﷺ said:

صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً. (مسلم ٦٥٠)

Prayer performed in a congregation is twenty-seven degrees more excellent than prayer performed by a single person. (EQ 8611)

The holy Prophet ﷺ regularly attended congregational Salaha throughout his life. Even in his sickness, he would not miss a congregational prayer. Only rarely did he miss it.

Similarly, his Companions used to attend congregational Salah regularly. Only a person with excusable difficulty like physical disability, etc. or a well-known Hypocrite would remain behind a congregational Salah. It has been reported that Abdullah bin Mas'ud said:

لَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ، أَوْ مَرِيضٌ، إِنْ كَانَ الْمَرِيضُ لَيَمْشِي بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلَاةَ، وَقَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ الْهُدَى، وَإِنَّ مِنْ سُنَنِ الْهُدَى الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤَدَّنُ فِيهِ. (مسلم ٦٥٤)

I have seen the time when no one stayed away from Salah except a Hypocrite, whose hypocrisy was well known, or a sick man. But if a sick man could walk between two persons (i. e. with the help of two persons with one on each side) he would come to prayer. He (further) said: The Messenger of Allah ﷺ taught us the paths of right guidance among which is prayer in the mosque in which the Salah-call has been made. (EQ 8621)

Jama'ah (congregation) is the mutual association present among Imam and Imam-followers.

Congregation for Salah is valid if one person is present along with Imam for all Salaha except Friday Salah.

Congregation for Friday Salah is valid when three men other than Imam are present.

Congregational Salah for five daily Salaha for men is an emphasized Tradition for every individual, equivalent in importance to a compulsory act.

Missing a congregational Salah is not permissible except on account of some excusable difficulty considered valid by the Shariah.

If a man has the habit of missing congregational Salaha without excusable difficulty, he is a sinner.

Congregation is a prerequisite for Friday Salah and Salaha of the two Ids.

Hence, Friday Salah and Id Salah will not be valid without congregation.

Congregation is an emphasized sufficiency Tradition¹⁴² for Tarawih Salah and solar eclipse Salah.

Congregation for Witr Salah in the month of Ramazan is desirable.

Congregation for Witr Salah in a month other than Ramazan if held regularly is undesirable.

If some people do this once or twice without making it a regular affair, then there is no harm.

Congregation for Salah of lunar eclipse is detestable.

Congregation for supererogatory Salah is detestable if it is held as a result of invitation and prior information.

If some people gather without invitation and prior information and start a congregational supererogatory Salah without Salah-call or Salah-start-call, then it is not detestable.

A second congregation is detestable in the mosque of a locality for which an Imam and a Salah-announcer have been appointed and in which the people of the locality have already performed congregational Salah with Salah-call and Salah-start-call.

However, if the previous state has changed like if the Imam of the second congregation stands in a different place from that of the first Imam, then it will not be detestable.

For whom congregation is emphasized Tradition

Congregation is emphasized Tradition, equivalent in importance to a compulsory act for people in whom the following prerequisites are present:

1. He should be a man. Congregation is not a Tradition for a woman.
2. He should have attained puberty. Congregation is not a Tradition for a child.
3. He should be sane. Congregation is not a Tradition for an insane man.
4. He should be free of excusable difficulties. Congregation is not a Tradition for a man in excusable difficulty.
5. He should be free. Congregation is not a Tradition for a slave.

However, if any of the aforementioned excused persons – woman, child, insane person, person with excusable difficulty and slave – performs Salah with congregation, their Salah will be valid and they will be rewarded for attending the congregation.

When attending congregation is not necessary

Attending a congregation is not necessary if any of the following excuses is present:

¹⁴² Sufficiency Tradition is a Tradition which is fulfilled if only some people of a locality perform it. Every individual need not perform it.

1. It is raining heavily.
2. It is stone-cold and he fears that if goes out for mosque, he would fall sick or his sickness would aggravate.
3. There is too much mud on the road.
4. It is very dark.
5. Strong wind is blowing at night.¹⁴³
6. The person is sick.
7. He is blind.
8. He is so decrepit as to be unable to walk to mosque.
9. He is attending to a sick person, taking care of his needs.
10. He is finding it hard to suppress urine or excrement.
11. He is imprisoned, no matter whether it is on account of someone else's right upon him or unjust.
12. He is without one or both legs.
13. He is suffering from a disease which disables him from walking, like paralysis.
14. Meal has been served for him and he is hungry, strongly inclined towards taking it.
15. He is preparing for a journey.
16. He fears loss of his wealth if he engages in congregational Salah.
17. He fears departure of train or airplane if he engages in congregational Salah.

Prerequisites for validity of Imam-duty

For validity of Imam-duty in a Salah, it is a prerequisite that the Imam meets the following prerequisites¹⁴⁴:

1. Being a man: A woman cannot be Imam for men.
2. Being a Muslim: A Disbeliever can never be an Imam.
3. Having attained puberty: A child cannot be an Imam.
4. Being sane: An insane person cannot be an Imam.
5. Being capable of reciting the minimum amount of Qur'anic verses necessary for validity of Salah: If a person who is not as learned becomes the Imam for knowledgeable people, this Imam-duty will be invalid.
6. Should not be devoid of a Salah prerequisite like Purity, covering of the organs to be hidden.
7. Should be free from excusable difficulties like chronic epistaxis¹⁴⁵, enuresis¹⁴⁶ or flatus discharge.
8. Should have defect-free tongue: He should be able to pronounce the Arabic letters correctly. If a person mispronounces 'ra' as 'gain' or 'lam', or 'sin' as 'tha', he cannot be Imam when people who can pronounce the letters correctly are Imam-followers.

Who should be preferred for Imam-duty?

The king and his deputy get the first preference for Imam-duty.

The duly appointed Imam of the mosque is to be preferred in that mosque specifically.

¹⁴³ Strong wind is not an excuse in the day.

¹⁴⁴ Otherwise, the Salahs of both the Imam and the Imam-follower(s) will be invalid.

¹⁴⁵ Nasal hemorrhage, nosebleed

¹⁴⁶ urinary incontinence, uncontrolled or involuntary discharge of urine

The owner of the house if eligible for Imam-duty is to be preferred if the congregation is held in his house.

If none of the above – king, his deputy, duly appointed Imam and the house-owner – is present among the people gathered, then the person to be given first preference for Imam-duty is:

- The one who is most knowledgeable about the rulings of Salah with respect to its validity and invalidity
- Then, the person who has memorized more of the holy Qur'an than others, provided he knows the general rulings of Salah
- Then, the most pious
- Then, the most aged

If they are equal in all these criteria, then the person whom the gathered people elect for Imam-duty will lead them in Salah.

If the people differ in opinion, then the person supported by the majority of gathered people will be their Imam.

If the people make a person other than the one to be preferred for Imam-duty as their Imam, then they have done wrong.

When Imam-duty or congregation is detestable

1. A habitual sinner is made the Imam.
2. A heretic is made the Imam.
3. A blind man is made the Imam. However, if he is the most preferable of the gathered people, then it is not detestable.
4. An illiterate person¹⁴⁷ is made Imam – no matter whether he is from a city or a village – in the presence of a knowledgeable person¹⁴⁸.
5. A person whom people dislike due to some fault in him is made the Imam.
6. Making the Salah longer than the amount established by Tradition is detestable.
7. A congregation consisting only of women is detestable. But if they perform Salah in congregation, then their female Imam should stand in the middle of the row, not ahead of the row.
8. Attending of congregational Salah by women in these times is detestable due to prevalence of evil.

Manner of standing of Imam-follower and ordering of Salah-rows

If there is only one person with the Imam whether a man or a sentient child, he should stand on the right of the Imam slightly behind him.

¹⁴⁷ An illiterate person is one who has little or no knowledge of Qur'an, Hadith, Fiqh and the allied sciences, like an ignorant doctor, engineer, scientist, Nobel laureate, farmer, domestic help, etc.

¹⁴⁸ A knowledgeable person is one who has knowledge of Islamic sciences.

If there are two or more men with the Imam, they should stand behind him.

Similarly, if a man and a child are there, they should stand behind the Imam.

If men, women, children and eunuchs gather for a congregational Salah, then men's row should be in the front, closest to the Imam, then children's, then eunuchs', then women's.

The most preferable among the gathered men for Imam-duty should stand in the first row so that one of them may be made Imam in case an Ablution-invalidator occurs to the current Imam.

If there is only one child in the gathering, he should stand in men's row.

If there is more than one child, they will stand in a row behind men's rows. Men's row should not be completed with them.

If a person comes for congregational Salah and finds the Imam bowing, then if there is space in the row, he should first stand in the row, then say the first Takbir even if he misses the Salah-unit. He should not say the first Takbir nor start bowing while behind the rows.

Prerequisites for validity of Imam-following

Following an Imam is valid if the following prerequisites are met:

1. The Imam-follower should intend to follow the Imam at the time of his first Takbir of Salah.
2. The Imam should stand a little ahead of his follower. At least his heels should be ahead of those of the Imam-followers.
3. The Imam's Salah should not be of a lower category than that of the Imam-follower. Following the Imam will not be valid if the Imam is performing a supererogatory Salah and the Imam-follower an obligatory Salah. Following him will be valid in the reverse case, i.e. if the Imam is performing an obligatory Salah and the Imam-follower a supererogatory one.
4. The Imam and the Imam-follower, if both are performing obligatory Salah, should be offering the obligatory Salah of the same time. If the Imam is performing Zuhr and the Imam-follower Asr, then Imam-following will be invalid. In the reverse case also, Imam-following will be invalid.
5. There should not be a row of women between the Imam and male Imam-followers.
6. There should not be a river wide enough for a boat to sail in it between the Imam and his followers.
7. There should not be a road wide enough for a car or cart to pass through it between Imam and his followers.
8. There should not be a barrier between the Imam and his followers which hides the Imam's posture-changes from the followers. However, if there is no confusion for the Imam-followers regarding the Imam's posture-changes on account of the followers' ability to listen to or view the changes, then following the Imam is valid.

If is valid for an Imam-follower with Ablutlional purity to follow an Imam with Tayammum-purity.

It is valid for a person who has washed his feet in Ablution to follow an Imam who has wiped his feet with wet hands during Ablution.

It is valid for a person performing Salah standing to follow an Imam performing Salah in sitting posture¹⁴⁹.

It is valid for a straight-backed Imam-follower to follow a hunchback.

It is valid for a person performing Salah by gesture to follow an Imam performing Salah likewise by gesture.

If the Imam's Salah gets invalid due to any reason, the Salahs of Imam-followers too get invalid. It will be compulsory for the Imam to repeat the Salah. He should announce that his Salah was invalid so that the Imam-followers may also repeat their Salahs.

When the Imam-follower should follow his Imam and when he should not

If the Imam stands up for the third Salah-unit before the Imam-follower completes his Tashahhud, then he should not follow his Imam in standing. Instead he should complete the Tashahhud, then stand up.

When the Imam performs the ending Salam before the Imam-follower has completed his Tashahhud, the Imam-follower should not follow his Imam. Instead he should complete his Tashahhud, and then perform the ending Salam.

If the Imam performs an extra prostration¹⁵⁰, the Imam-follower should not follow him in the extra prostration.

If the Imam stands up forgetfully after the last sitting, the Imam-follower should not follow him in standing up.

If the Imam continues with the extra Salah-unit and performs its prostration, the Imam-follower will then perform the ending Salam alone.

If the Imam stands up after the last Salah-unit without performing the last sitting, the Imam-follower should not follow him. He should say aloud سُبْحَانَ اللَّهِ (Subhānallāh¹⁵¹) to draw the Imam's attention towards the error and wait for his return to the last sitting.

If the Imam performs a prostration of the extra Salah-unit, the Imam-follower should perform the ending Salam alone.

¹⁴⁹ Due to some excusable difficulty

¹⁵⁰ Due to forgetfulness or by mistake

¹⁵¹ Glory be to Allah!

If the Imam-follower performs the ending Salam before the Imam performs the a prostration of the extra Salah-unit, the Imam-follower's obligatory Salah will become invalid.

If the Imam raises his head from bowing or prostration before the Imam-follower is able to complete saying سُبْحَانَ رَبِّيَ الْعَظِيمِ or سُبْحَانَ رَبِّيَ الْأَعْلَى (Subhāna rabbiyal āẓīm or Subhāna rabbiyal a`la¹⁵²) thrice, the Imam-follower should follow his Imam leaving his remembrance incomplete.

It is Detestable for an Imam-follower to perform the ending Salam before his Imam.

If the Imam-follower performs the ending Salam before the Imam completes his Tashahhud, his Salah will be invalid.

Rulings of Sutrah

Prophet ﷺ said:

إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ وَلْيَدْنُ مِنْهَا. (أبو داود ٦٩٨، إبي كيو ١٥٣٨٨)

When one of you performs Salah, he should perform it towards a Sutrah¹⁵³ and he should stand close to it.

Sutrah is an object like wood piece, etc. which a Salah-performer keeps in front of him so that a passer-by passing in front of him does not disturb his concentration in Salah.

It is Desirable for an Imam to keep a Sutrah in front of him if the Salah is being performed in a place where people frequently pass by.

An Imam-follower does not need a Sutrah specifically for himself because Imam's Sutrah will serve as a Sutrah for him too.

It is Desirable for a Salah-performer to stand close to the Sutrah.

It is Desirable that the Salah-performer shift slightly towards right or left of the Sutrah instead of directly facing it.

It is necessary that the Sutrah be at least a cubit in length¹⁵⁴.

It is also necessary that the thickness of the Sutrah be at least that of a finger.

Rulings of passing by in front of a Salah-performer

In a large mosque¹⁵⁵, passing by in front of a Salah-performer between his feet and place of prostration on the ground is not permissible.

¹⁵² Glory be to my mighty Lord! Glory be to my Lord, most high!

¹⁵³ Sutrah is any object like whip-stick, etc. which is kept in front of a Salah-performer in an open place to indicate to passers-by passing in front of the Salah-performer that they should not pass by at a closer distance.

¹⁵⁴ 1 cubit = nearly 18 inches

In an open ground too, passing by in front of a Salah-performer between his feet and place of prostration on the ground is not permissible.

In a small mosque or a small house¹⁵⁶, passing by in front of a Salah-performer between his feet and the wall facing him in the Salah-direction is not permissible.

Similarly, it is not permissible for a Salah-performer to perform it in a place where people are likely to pass by in front of him, like performing Salah without a Sutra in a place where people frequently pass by.

If a person passes by in front of a Salah-performer, then it is permissible for the Salah-performer to move him away through gesture or by saying aloud a remembrance formula.

Similarly, it is permissible for the Salah-performer to move the passer-by away by raising his voice during recitation.

The Salah-performer should not push away the passer-by with his hand.

A woman should move away the passer-by through gesture or by clapping, i.e. beating aloud her right palm over the back of her left.

She should not raise her voice during recitation to move away the passer-by.

When breaking a Salah is compulsory and when it is permissible

It is not permissible for a Salah-performer to break his Salah after starting it without an excuse valid in the eyes of the Shari'ah.

It is not permissible for a Salah-performer to break his Salah when his father or mother calls him.

It is compulsory for a Salah-performer to break his Salah when he sees a blind person getting close to a well or a pit and he fears that if he does not warn the blind person, he might fall into it.

It is compulsory for a Salah-performer to break his Salah when an oppressed person appeals to him for help provided that he is capable of freeing him from the oppression.

It is permissible for a Salah-performer to break his Salah when he sees a thief stealing a property which is equal to a dirham¹⁵⁷ or more no matter whether the property belongs to him or to someone else.

It is permissible for a traveler to postpone his Salah if he is fearful of thieves.

¹⁵⁵ Large mosque: Any mosque which is 40 cubits or more in length (perpendicular to Salah-rows) is a large mosque. Others are small mosques. (Ar Radd-ul Muhtar àla-d Durr-il Mukhtar 1/634)

¹⁵⁶ A small house is less than 40 cubits. A large house is 40 cubits or more.

¹⁵⁷ A dirham is around 2.975 gram of silver (=₹169 at Hyderabad on 29 Apr 2012).

Witr Salah

Prophet ﷺ said:

الْوَيْتْرُ حَقٌّ، فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا. (أبو داود ١٤١٩)

Witr Salah is a duty, so he who does not observe it does not belong to us. (EQ 16108)

Witr Salah is compulsory.

If a person misses Witr forgetfully or intentionally, it is compulsory for him to late-perform it.

Witr Salah consists of three Salah-units ending with a single pair of ending Salams.

Witr is offered after completing the traditional Salah of Isha comprising two Salah-units.

It is not permissible to perform Witr sitting when capable of standing.

Similarly, it is not permissible to perform Witr while riding an animal except when he has some excusable difficulty.

In every Salah-unit of Witr, it is compulsory for the Salah-performer to recite Fatihah and another Quranic chapter as he does in supererogatory Salahs.

At the end of the first two Salah-units of Witr, he should sit down for Tashahhud.

He should not continue in this first sitting after completing Tashahhud.

When he stands up for the third Salah-unit, he should not recite Sana¹⁵⁸ or “A`uzu billahi minash shaiṭan-ir rajim”.

When he completes reciting Quranic chapter in the third Salah-unit, it is compulsory for him to raise his palms to the level of his ears and say Takbir as he does at the beginning of a Salah. Then, before bowing he should recite the Qunut supplication while standing.

Qunut supplication is compulsory in Witr Salah throughout the year.

Every one of the Imam, Imam-follower and singleton should recite Qunut supplication inaudibly.

The tradition is to recite the supplication reported by Abdullah bin Masud as Qunut. It is as mentioned in footnote 103:

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ ، وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَنَشْكُرُكَ وَلَا نَكْفُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ. اللَّهُمَّ إِنَّا يَاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَخْشَى، وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحِقٌ. (البدر المنير في تخریج الأحادیث والأثر الواقعة في الشرح الكبير ٣٤٠/٤ مع تغیر يسیر)

¹⁵⁸ See footnote **Error! Bookmark not defined.**

Allahumma inna nasta'inuka wa nastağfiruka, wa nu'minu bika wa natawakkalu àlaika, wa nuthni àlaik-al khaira, wa nashkuruka wa la nakfuruka, wa nakhla'u wa natruku mañ yafjuruka. Allahumma iyyaka na`budu, wa laka nušalli wa nasjudu, wa ilaika nasâ wa naħfidu, wa narju rahmataka wa nakhsha àzabaka, inna àzabaka bil kuffari mulħiq.¹⁵⁹

If a person is unable to recite the traditional Qunut supplication, he should say:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

Rabbana atina fi-d dunya ĥasanatañ wa fi-l akhirati ĥasanatañ wa qina àzaban nar.¹⁶⁰

Or else, he may say: اللَّهُمَّ اغْفِرْ لِي¹⁶¹ thrice, or يَا رَبَّ¹⁶² thrice.

If a Salah-performer forgets reciting Qunut, then remembers it while bowing, he should not recite Qunut during bowing, nor should he return to standing posture for reciting Qunut. Instead, he should perform prostration of forgetfulness after performing the ending salam for forgetting to perform the compulsory act.

Similarly, if he remembers it after raising his head from the bowing posture, he should not recite Qunut, rather he should perform prostration of forgetfulness after performing the ending salam.

If he recites Qunut after standing up from the bowing posture, he should not repeat the bowing, rather he should perform prostration of forgetfulness for delaying Qunut from its prescribed time.

If the Imam bows before the Imam-follower has completed reciting Qunut, the latter should not follow the imam. He should complete his Qunut, then join the Imam in bowing.

However, if the Imam-follower fears missing bowing with Imam, he should leave Qunut-recitation and follow Imam in bowing.

If the Imam misses Qunut-recitation, the Imam-follower should recite it if it is possible for him to join the Imam in bowing.

But if he fears missing bowing with imam, he should follow Imam and leave out the Qunut.

In no Salah other than witr and in times of calamities should a person recite Qunut.

In times of calamities, it is tradition for Imam – not for Imam-follower – to recite Qunut after raising head from bowing in the last Salah-unit.

¹⁵⁹ O Allah! We seek help from You. We seek Your forgiveness. We believe in You. We rely on You. We praise You in the best manner. We thank You and are not ungrateful to You. We separate and break up from all who disobey You. O Allah! We worship You and to You do we pray and prostrate. To You do we flee and we are quick in doing so. We hope for Your mercy and we fear Your punishment. Verily, Your punishment overtakes the Disbelievers.

¹⁶⁰ Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of Fire. (Quran 2:201)

¹⁶¹ Allahumma-ghfirli! (O Allah, forgive me!)

¹⁶² Ya rabb! (O Lord!)

The Imam should recite the following Qunut in the Qunut of calamity. He may add to it supplications reported in the tradition.

اللَّهُمَّ اهْدِنَا بِفَضْلِكَ فِيمَنْ هَدَيْتَ، وَعَافِنَا فِيمَنْ عَافَيْتَ، وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ، وَفِنَا شَرَّ مَا قَصَصْتَ، فَإِنَّكَ تَقْضِي وَلَا يُفْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَآلِهِ، وَصَحْبِهِ وَسَلَّمَ.¹⁶³

If a late-comer at Salah, catches up with the Imam in the bowing of the third Salah-unit, he will be considered de jure to have caught up in Qunut recitation. So, he will not recite Qunut when he stands up to complete his missed Salah after the Imam's ending salam.

Performing Witr Salah in congregation in the month of Ramaāzan is preferable to performing it singly in the last part of night.

Performing Witr in congregation outside Ramaāzan is detestable.

Traditional Salahs

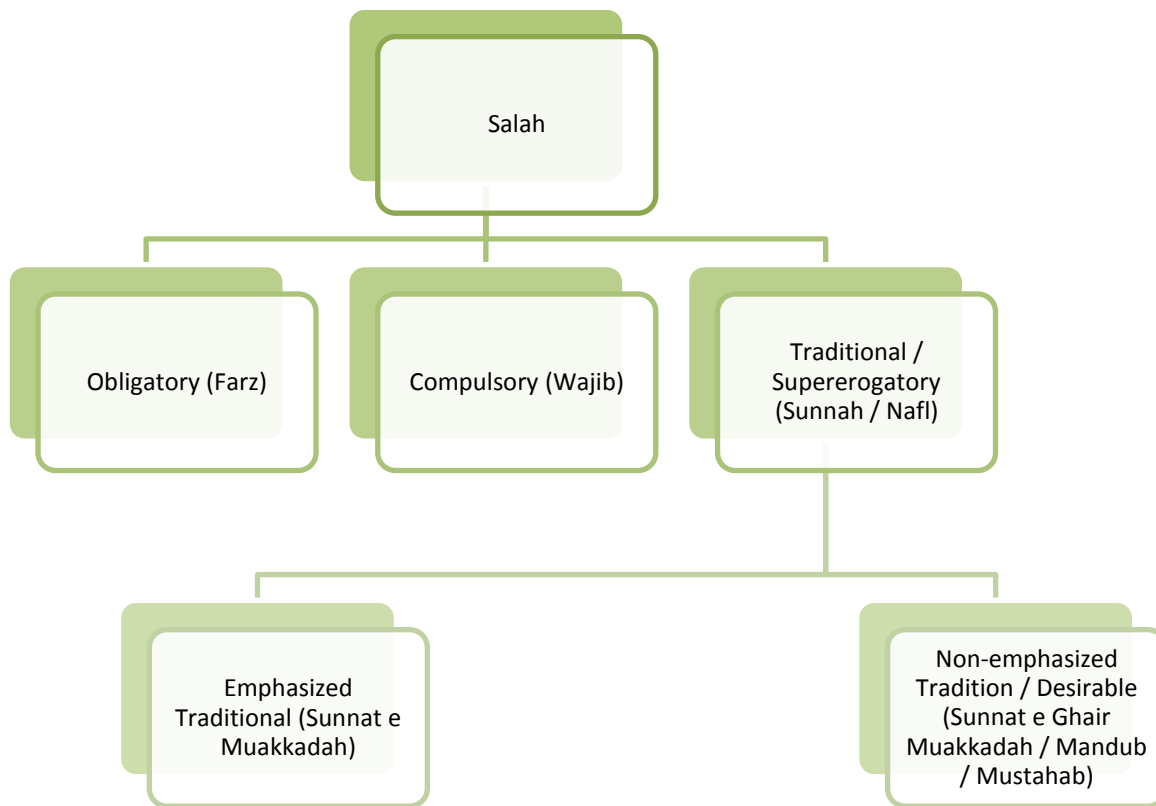
These are the Salahs which the Prophet ﷺ used to perform to get closer to Allah the Glorious, over and above what Allah had made obligatory. He used to perform some of the traditional Salahs regularly while the others he used to miss sometimes.

The Salahs which the Prophet ﷺ has performed regularly are called **emphasized traditions**.

The Salahs which he has performed at times and missed at times are called **non-emphasized traditions** or desirable Salahs.

¹⁶³ Allahumma-hdina bifaḥḥika fiman hadaita, wa âfina fiman âfaita, wa tawallana fiman tawallaita, wa barik lana fima aḥaita, wa qina sharra ma qaḥaita, fainnaka taqḥi wa la yuḥḥa âlaika, innahu la yazillu mañ walaita, wa la yaizḥu man âdaita, tabarakta rabbana wa taâlaita, wa šallallahu âla sayyidina Muḥammadiñ, wa alihi wa šaḥbihi wa sallam. (based on Musnad Abi Ya'la: 6759, Nurul Iḥāḥ 1/78).

O Allah! Guide us by Your mercy among those whom You have guided right. Grant us safety among those whom You have granted safety. Take us for friends among those whom You have taken for friends. Bless me in that which You have bestowed upon me. Guard me from the evil of that which You have ordained for it is You Who ordains and none can ordain against You. Indeed, never is he abased whom You take as a friend and none is respected whom You take as a foe. Blessed are You, our Lord, and exalted! Shower Your blessings and peace on our master Muhammad, his kinsmen and his companions.



Emphasized traditions

1. Two Salah-units before the obligatory Salah of Fajr
2. Four Salah-units with one ending salam before the obligatory Salah of Zuhr
3. Two Salah-units after the obligatory Salah of Zuhr
4. Two Salah-units after the obligatory Salah of Maghrib
5. Two Salah-units after the obligatory Salah of Isha
6. Four Salah-units with one ending salam before the compulsory Salah of Friday
7. Four Salah-units with one ending salam after the compulsory Salah of Friday¹⁶⁴

Non-emphasized traditional Salahs

1. Four Salah-units before the compulsory Salah of Asr
2. Six Salah-units after Maghrib
3. Four Salah-units after the compulsory Salahs of Isha
4. Four Salah-units after Isha

¹⁶⁴ According to Imam Abu Yusuf, the traditional Salahs after obligatory Friday Salah are six Salah-units.

Rulings of traditional Salahs

The traditional Salahs are performed like obligatory Salahs except that in supererogatory Salahs¹⁶⁵, a Quranic chapter or part thereof is appended to the chapter of Al Fatihah in every Salah-unit.

If a person performs a supererogatory Salah of more than two Salah-units, and sits for At Tahiyat only at the end of the last Salah-unit, his supererogatory Salah will be valid but detestable.

It is detestable to perform more than four Salah-units with a single ending salam in day time.

It is detestable to perform more than eight Salah-units with a single ending salam at night time.

According to Imam Abu Hanifah, the preferable method is to perform four Salah-units with one ending salam both in day and at night.¹⁶⁶

Standing and reciting the Quran for long durations is preferable to performing more number of Salah-units.

Performing desirable Salahs at night is preferable over desirable Salahs in day.

Desirable Salahs and night-waking¹⁶⁷

It is desirable for a person entering a mosque to perform two units of Salah before sitting in it. This is called Tahiyat-ul Masjid (salutation of the mosque).

If he performs the two units after sitting in the mosque, then also there is no problem.

If he performs obligatory Salah or some other Salah after entering the mosque without intending Tahiyat-ul Masjid Salah with it, then too this Salah will be sufficient for him, in place of Tahiyat-ul Masjid.

Two units of Salah are desirable after ablution and before drying up of water from the body-organs. This Salah is called Tahiyat-ul Wuḏu (salutation of ablution).

Four Salah units are desirable in the forenoon¹⁶⁸. He may increase the number of Salah-units as he wishes up to twelve Salah-units. This Salah is called Salat-uz Zuha or the forenoon Salah.

Two Salah-units of Istikharah are desirable. Istikharah means consultation with Allah.

Salah of need consisting of two Salah-units is desirable.

¹⁶⁵ Supererogatory Salah is superset of traditional Salah. Traditional Salahs and desirable Salahs are its two categories.

¹⁶⁶ The preferable method in the opinion of Imams Abu Yusuf and Muhammad is to perform Salahs of two units each at night and Salahs of four units each in day.

¹⁶⁷ Night-waking means engaging in acts of obedience to and worship of Allah most of the night, like Salah, Quran recitation, remembrance of Allah.

¹⁶⁸ Starting at around 20 minutes after sunrise and ending a little before noon.

It is desirable to wake at night in the last ten days of the month of Ramazan.

Waking in the nights preceding Idul Fitr and Idul Azha is desirable.

Waking in the first ten nights of Zu-l Hijjah is desirable.

It is desirable to remain awake on the night preceding the fifteenth of Sha'ban.

Gathering for night-waking on any of the above nights is detestable when such a gathering takes place due to invitation¹⁶⁹.

If the gathering takes place without invitation, then there is no problem.

	Salah	Preceding emphasized tradition	Preceding non-emphasized tradition	Obligatory	Succeeding emphasized tradition	Compulsory	Remarks
1.	Fajr	2	-	2	-	-	-
2.	Zuhr	4	-	4	2	-	Obligatory is 2 during journey
3.	Asr	-	4	4	-	-	Obligatory is 2 during journey
4.	Maghrib	-	-	3	2	-	-
5.	Isha	-	4	4	2	3 (Witr)	Obligatory is 2 during journey
6.	Friday Salah	4	-	2	4	-	Sermon precedes obligatory Salah
7.	The Two Ids	-	-	-	-	2 (in each)	Sermon follows compulsory Salah
8.	Tarawih	-	-	-	20	-	Precedes Witr, in Ramaḥan

¹⁶⁹ It does not matter whether the gathering takes place in a mosque or some other place.

Salah in unusual conditions

Salah while sitting

Obligatory Salah in sitting posture is invalid when the person is capable of standing.

Similarly, Compulsory Salah in sitting posture is invalid when the person is capable of standing.

Supererogatory Salah in sitting posture despite the person being capable of standing is valid.

If a person performs a supererogatory Salah in sitting posture without excusable difficulty, he gets half the reward of a person performing it in standing position.

If a person performs it in sitting posture due to an excusable difficulty, his reward is similar to that of a person performing it while standing.

A person performing Salah in sitting posture should sit in the same way as he sits in At Tahiyat.

If a person starts a supererogatory Salah in standing position, it is permissible for him to complete it in sitting posture and this act will not be detestable.

Salah on an animal

Obligatory Salah performed on the back of an animal is invalid.

Similarly, compulsory Salah performed on the back of an animal is invalid.

Thus, Witr Salah, Salah of vow, and delayed performing of a supererogatory Salah which the person had broken after starting it are not permissible on the back of an animal.

Salah on the back of an animal no matter whether it is obligatory or compulsory is valid if the person is faced with an excusable difficulty, like he fears an enemy if he gets down from the animal, he fears a carnivore, or he fears the animal becoming stubborn, or there is mud at the place.

Similarly, if he is incapable of mounting the animal on his own and there is nobody to help him mount it, then performing Salah sitting on the animal is valid.

Emphasized traditions are valid on an animal. However for the traditional Salah of Fajr, he should get down because it is more emphasized than others.

If the person performs Salah on animal outside a city, he should perform it through gesture facing the direction his animal is turned to.

Salah on ship

According to Imams Abu Yusuf and Muhammad – Allah’s mercy be upon them —, obligatory Salah in sitting posture on a sailing ship without excusable difficulty is invalid.

Salah by gesture on a ship is not valid for a person capable of performing bowing and prostration.

If the ship is anchored to the coast, Salah in sitting posture on it is not valid when the person is capable of standing.

If the person is not capable of getting out of the ship, then performing Salah on ship is valid no matter whether the ship is anchored or sailing.

Salah in train and airplane

Obligatory and compulsory Salaha on a running train or a flying airplane in sitting posture without an excusable difficulty is invalid according to most of the Imams of jurisprudence. However, if he is faced with an excusable difficulty like dizziness, then it is valid.

Similarly, if the train is shaking a lot such that standing becomes difficult, then Salah in sitting posture is valid.

If the person performs Salah in standing position between two seats and performs prostration on one of them, his Salah will be valid if it is not possible for him to perform prostration on the floor of the train.

If the train is standing, then according to all jurists, Salah in sitting posture on it without an excusable difficulty is invalid.

Similarly, if the airplane is standing on ground, Salah in sitting posture on it without excusable difficulty is invalid.

If the person starts his Salah facing the Salah-direction, then the train or airplane changes direction, the person should turn towards the new Salah-direction if he is capable of it.

If he is not capable or he is unaware of change in direction of the train or airplane, then his Salah is valid.

Tarawih Salah

The Prophet ﷺ said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ. (البخاري: ٣٤)

Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven. (EQ: 36)

Tarawih Salah is an emphasized tradition for every individual man and woman.

Tarawih Salah in congregation is sufficiency tradition for the people of a locality¹⁷⁰.

Tarawih Salah consists of 20 Salah-units performed with 10 ending Salams. The time of Tarawih starts after Isha Salah and extends up to the beginning of dawn.

It is desirable to perform Tarawih before Witr Salah.

Performing Witr before Tarawih is valid, but advancing Tarawih is preferable.

It is desirable to delay Tarawih Salah up to one-third of the night or to half of the night.¹⁷¹

Delaying Tarawih to later than midnight is not detestable.

It is desirable to sit after every four Salah-units for relaxation to the amount of time in which four Salah-units may be performed.

Similarly, it is desirable to sit for relaxation between the 20th Salah-unit and Witr.

It is tradition to recite or listen to the recitation of the holy Quran in its entirety in Tarawih once in the month of Ramaḥān.

So, the Imam should not leave out recitation of the complete Quran due to laziness of the people.

Also, he should not leave out supplication of blessings for the Prophet ﷺ in the sitting after every two Salah-units even if the people get tired.

In the same way, he should not leave out Sana and the remembrance formulas of bowing and prostration even if the people feel tired.

He may leave out the supplication after blessings on the Prophet ﷺ if the people feel tired due to it.

But the preferable way is to recite a short supplication so that following of the tradition is achieved.

Tarawih Salah should not be late-performed, neither individually nor in congregation.

Traveler's Salah

Allah said:

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ (القرآن ٤: ١٠١)

When you travel on the earth, there is no sin on you in shortening your Salah.¹⁷²

¹⁷⁰ Sufficiency tradition means that if a few persons perform it, all the other people of the locality will be saved from the sin of missing this tradition. If all miss it, then each eligible person in the locality will share the sin. (Al Mabsut by Muhammad bin Ahmad As Sarakhsi 30/262).

¹⁷¹ In Shari'ah, night is considered to begin from sunset and end at dawn.

¹⁷² Quran 4:101

Anas رَضِيَ اللهُ عَنْهُ reported:

خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ.

We travelled with the Prophet from Medina to Mecca and offered two Rakat (for every prayer) till we returned to Medina.¹⁷³

The least amount of travel in which shortening of Salah become compulsory and breaking fast in Ramaḥān becomes permissible is the one covering a distance of three days out of the shortest days of the year by foot or on camel with average speed¹⁷⁴.

If a person covers a distance of three days in, say, one hour on a fast vehicle like train or airplane, then also shortening of Salah is compulsory for him.

Shortening of Salah is compulsory for a traveler.

If a person performs the complete Salah while in journey, he has committed a bad act.

The traveler should shorten the obligatory Salah in Zuhr, Asr and Isha.

So on these occasions, he should perform two Salah-units as obligatory Salah, instead of four.

He should not shorten the Salah in Fajr and Maghrib.

Prerequisites for validity of the intention to travel¹⁷⁵

For validity of the intention to travel, three things are prerequisites:

1. The person who has made the intention should be an adult.
If he is a child, then shortening of Salah will not be compulsory for him.
2. The person who has made the intention should be independent in his journey.
Shortening of Salah will not be compulsory if he is subordinate in the travel to a person who has not made the intention to travel.
The intention of wife to travel will not be valid when his husband has not made that intention as she is subordinate to her husband.
Similarly, the intention of a servant is not valid when his master has not intended to travel as the servant is subordinate to his master.
The intention of a soldier to travel is also not valid when his commander has not made that intention as he is subordinate to his commander.
3. The (one-way) distance of the journey should not be less than three days by foot¹⁷⁶.

¹⁷³ Bukhari 1081, Muslim 693, EQ 1028

¹⁷⁴ It amounts to about 89 km or, to be exact, 88.704 km. (Al Fiqh-ul Islami wa Adillatuh 2/477)

¹⁷⁵ Travel or journey in Shari'ah: is the journey in which a person goes out of his city or village of residence with the intention of reaching a place at a distance of 88.704 km or more. If a person wanders around without the intention of reaching a specific place and traverses the entire world in the process, then he remains a resident and he should perform complete Salahs. (Al Mausua't-ul Fiqhiyyat-ul Kuwaitiyyah 27/266)

¹⁷⁶ Equivalent to about 89 km.

When should shortening of Salah be started?

Shortening of Salah is permissible only when the traveler has come out of the village and crossed past its buildings.

Shortening of Salah is permissible only when the traveler has come out of the city and crossed past its buildings and yards¹⁷⁷.

Shortening of Salah does not become permissible by merely making the intention of travel as long as he has not left behind the village or the city.

If the person has come out of his house but not yet crossed past the yards of the city or the buildings of the village, then also shortening of Salah is not permissible.

Shortening of Salah is compulsory in all journeys no matter whether the journey was undertaken for an act of virtue like Haj or Jihad¹⁷⁸, or for a permissible act like trading, or for a sinful act like thievery.

If a traveler completes a four-unit Salah having sat for At Tahiyat after the first two units, his Salah will be valid. The last two Salah-units will become supererogatory. However, such a Salah is detestable as the ending Salam has been relocated from its rightful position¹⁷⁹.

If a traveler completes a four-unit Salah without sitting at the end of the first two units for a period in which At Tahiyat may be recited, then his Salah will be invalid. The reason is that shortening is a necessitation according to Hanafis, not mere concession.

Period of shortening of Salah

The traveler will keep performing shortened Salahs till he returns to and enters his city or village.

However, if during journey he intends to reside at a city or village for fifteen days or more, he will not shorten his Salahs.

If he intends to reside for less than fifteen days, he will keep performing shortened Salahs.

Similarly if he does not make intention of residing but remains at a place for years¹⁸⁰, he will keep performing shortened Salahs.

¹⁷⁷ Yard means the places set apart for the needs of the city like burying the dead, grazing cattle, playing games, etc.

¹⁷⁸ Jihad is fighting with the purpose of exalting Allah's din.

¹⁷⁹ At the end of the first two units.

¹⁸⁰ Without the intention of residing for fifteen days or more.

A traveler following a resident Imam in Salah and the reverse

It is permissible for a traveler to perform Salah following a resident Imam. The traveler should then complete the four-unit Salahs, following his Imam.

A resident may also follow a traveler Imam.

When a traveler is the Imam for residents, he should, after completing his two units in a four-unit Salah and performing the ending Salam say out loud: "I am a traveler so you people complete your Salah."

But the preferable way is to say out this before starting the Salah as well as after completing his two units.

When a resident follower stands up to complete his Salah after his traveler Imam has performed the ending Salam, he should not recite in the units. He should instead complete his remaining units without Quran recitation like the follower whose ablution breaks during Salah, so he goes back for ablution and returns to complete the missed out units.

If a person misses a four-unit Salah during journey, he will late-perform it as two units, whether he does this during the journey or when resident.

If a person misses a four-unit Salah while resident, he will late-perform it as four units no matter whether he does this during journey or while resident.

Kinds of residences and their rulings

Residences are of two kinds: (1) Principal and (2) Temporary

(1) Principal Residence

It is the city or village which the person has made his permanent residence irrespective of whether he is married in that place or not.¹⁸¹

Principal residence can be invalidated by another principal residence.¹⁸²

¹⁸¹ Principal residence is the city or village where a person stays with his wives and children – irrespective of whether it is his place of birth or not – and he intends to live there permanently, not to migrate from there. (Al Mausua't-ul Fiqhiyyat-ul Kuwaitiyyah 27/266)

The city or village of permanent residence of a man's wives is also treated as his principal residence. (Al Mausua't-ul Fiqhiyyat-ul Kuwaitiyyah 27/267)

Thus, if a man has wives in two cities, then on entering either of the two, he will at once become a resident and so he will not shorten his Salah. (Al Mausua't-ul Fiqhiyyat-ul Kuwaitiyyah 44/57)

Principal residence can be one or more. If a person has wives and homes in two cities or villages and his wives do not intend to migrate from there, then he will have two principal residences. (Al Mausua't-ul Fiqhiyyat-ul Kuwaitiyyah 27/267)

If a person migrates from his principal residence to a new city or village and makes it his permanent residence, then returns to his previous principal residence for any reason, he will perform shortened Salahs as it is no more his principal residence.

(2) Temporary Residence

It is a city or village where the person intends to stay for 15 days or more.

A temporary residence is invalidated by another temporary residence.

Temporary residence is invalidated by traveling out of it.

Temporary residence is also invalidated by returning to the principal residence.

Sick person's Salah

Allah said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا. (القرآن ٢: ٢٨٦)

Allah does not obligate anyone beyond his capacity.

Allah's Prophet ﷺ said:

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ.

Pray while standing and if you cannot, pray while sitting and if you cannot do even that, then pray lying on your side." ¹⁸³

Leaving out Salah is not permissible even when sick.

If a person is so sick that he is unable to perform the essential parts of Salah in entirety, then he should complete all the essentials that he is able to.

A sick person who is unable to stand in Salah should perform Salah while sitting and do the bowing and prostrations.

Similarly a sick person for whom standing is very difficult on account of severe pain should perform Salah while sitting and do the bowing and prostrations.

Likewise, if a person fears acquiring a new disease, aggravation of an already existing disease or delay in cure from a disease on account of standing in Salah, he should perform Salah while sitting.

¹⁸² Principal residence is invalidated only when the person migrates forever to a new principal residence. A temporary residence does not invalidate his principal residence. If a person migrates to a new city or village making it his principal residence, taking with him his wife(s) and children and leaving forever his old principal residence, then the first place no more remains his principal residence. If he comes back here as a traveler he will perform two Salah-units instead of four. (Al Mausua't-ul Fiqhiyyat-ul Kuwaitiyyah 27/267)

¹⁸³ Bukhari 1117, EQ 1059

If a person is unable to perform both of or either of bowing and prostrations, he should perform Salah while sitting and perform bowing and/or prostrations by gesture.

If a person is bowing and prostrating by gesture, he should make his gesture for prostrations lower than his gesture for bowing.

If he does not make his gesture for prostrations lower than his gesture for bowing, his Salah will be invalid.

It is not permissible to raise an object to perform prostration upon it.

If a sick person is unable to sit, then he should perform Salah while lying with his back down and keeping his legs towards the Salah-direction. He should keep his knees upright and his head raised upon a pillow so that his face is in the direction of the Salah-direction. He should perform bowing and prostrations by gesture.

Similarly, if the person is unable to sit, it is permissible for him to lie on his side for Salah and perform bowing and prostration by gesture.

Gesture will take the place of bowing and prostrations only when it is made with the head.

If the gesture is done with eyes, eyebrows or in the heart, the Salah will not be valid.

If a person is unable to perform Salah by gesture with head, he will late-perform the Salahs of up to one day and night. Further to it, the Salahs will not be obligatory for him.

If a person suffers from insanity or swoon and the insanity or swoon continues for more than five Salahs, those Salahs will not be obligatory for him.

If a person suffers from insanity or swoon and the insanity or swoon continues for up to five Salahs or less, he should late-perform the Salahs after regaining his health.

If a person starts his Salah in standing position, then he feels himself incapable of standing, he should perform Salah sitting if he can. If he is unable to sit also, then he should perform Salah by gesture lying on bed.

Missing and lagging behind in Salah

Late-performing missed Salah

Allah said:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿٣٧﴾ (القرآن ٤: ١٠٣)

Surely, Salah is an obligation on the believers that is tied up with time.

It is compulsory to perform the Salahs in their specific times.

Delaying a Salah over its end-time-limit without an excusable difficulty is not permissible.

If a person delays his Salah over its end-time-limit on account of an excusable difficulty, late-performing it after the end of the difficulty is essential.

Late-performing a missed obligatory Salah is obligatory.

Late-performing a missed compulsory Salah is compulsory.

Missed traditional and desirable Salahs need not be late-performed. However, if any of them was broken after it had been started, then late-performing it would be compulsory.

If a person misses the traditional as well as the obligatory units of Fajr, then he should late-perform the traditional units along with the obligatory units till a little before midday.

If he misses only the traditional Salah of Fajr, then he should not late-perform it.

Keeping the missed Salah and the current Salah in order is compulsory.

Performing the current Salah before performing the missed Salah is not permissible.

Similarly, performing the various missed Salahs in order is also compulsory.

Thus, late-performing a missed Zuhr Salah before the missed Fajr of the same day is not permissible.

Performing obligatory Salahs and Witr in order is also compulsory.

Performing Fajr before late-performing the previous night's missed Witr is not permissible.

Performing the various missed Salahs in order and keeping the missed Salah and the current Salah in order is compulsory only when the number of missed Salahs other than Witr has not reached six.

If the number of missed Salahs is less than six and the person intends to late-perform them, then it will be compulsory for him to perform them in order. He should, for instance, late-perform Fajr before Zuhr and Zuhr before Asr.

In the following three cases, performing Salahs in order does not remain compulsory:

1. The number of missed Salahs other than Witr is six or more.
2. The person fears missing the current Salah due to limited time remaining.
3. The person forgets that he has to late-perform a missed Salah, and hence performs the current Salah forgetfully.

If the sixth missed Salah is Witr, it will be compulsory for the person to late-perform Witr before performing Fajr.

If, on account of the number of missed Salahs reaching six or more, performing them in order did not remain compulsory, then it will continue to be so even when the number of missed Salahs later becomes less than six. For example, a person missed ten Salahs, nine of which he late-performed and one still remains. Then he performs the current Salah before late-performing the missed one, remembering that he has a missed Salah upon him. This will be permissible and his Salah will be valid as the compulsoriness of performing in order has lost effectiveness for him.

If a person performs the current Salah while remembering that he has to late-perform a missed one, his current obligatory Salah will become invalid, but this invalidity will be suspended.

If he performs five Salahs before late-performing the missed Salah remembering all the while that he has a missed Salah upon him, then the invalidity will lose effectiveness when the time for the fifth performed-on-time Salah passes. All his five obligatory Salahs will be valid.

But if he late-performs the missed Salah before the time for the fifth performed-on-time Salah passes, then all the five obligatories will become invalid. These obligatories get converted to supererogatories. It will now be necessary for him to late-perform these five Salahs as well which he had performed before late-performing the single missed Salah.

If there are many missed Salahs, the person needs to specify each of them when late-performing.

But if specifying each Salah becomes difficult for him, then he will, of instance, make intention that he is performing his first missed Zuhr, or his last missed Zuhr.

Catching up with a congregational obligatory Salah

A person starts an obligatory Salah singly. But before he performs a prostration, the congregational obligatory Salah begins there. Then he should break his Salah by performing one ending Salam while standing and join the congregation.

If a person has started obligatory Salah of Fajr or Maghrib and performed a prostration too, then the congregational obligatory Salah begins, he should break his Salah and join the congregation.

If he started a four-unit obligatory Salah and completed one Salah-unit, then the congregational obligatory Salah begins, he should singly perform the second unit too. Then he should perform the ending Salam and join the congregation with the intention of performing the obligatory Salah. The two units which he had performed singly will become supererogatory.

If the congregational Salah begins after a person has singly performed three units of a four-unit Salah, he should complete the fourth unit too singly. Then he should join the congregation behind the Imam with the intention of performing a supererogatory, if it is Zuhr or Isha. If it is Asr, he should not join the congregation.

If the congregational Salah begins after a person has singly performed two units of a four-unit Salah and stood up for the third unit but not yet performed a prostration of the third unit, then he should break

his Salah with an ending Salam while standing, then join the congregation with the intention of performing the obligatory Salah.

If on the occasion of a Friday Salah, a person has started the pre-obligatory four-unit traditional Salah, then the Imam comes out for sermon, the person should complete two units and perform the ending Salam. After completing the obligatory Friday Salah, he should late-perform this four-unit tradition.

If the congregation for obligatory Zuhr Salah begins after a person has started the pre-obligatory four-unit traditional Salah, he should complete two units and perform the ending Salam. He should then join the congregation and late-perform this four-unit tradition after completing the obligatory.

If a person enters mosque after the congregational obligatory Salah has started, he should join the congregation instead of engaging in a traditional Salah, except in Fajr.

If a person enters mosque after the congregational obligatory Fajr Salah has started, he should perform the pre-obligatory two-unit tradition outside the mosque or in a distant corner, if it appears overwhelmingly probable to him that he will be able to catch up with the Imam in the second Salah-unit.

If he fears missing the time of Fajr for the obligatory two units or the congregation, he should perform the obligatory and leave out the two-unit tradition.

If a person catches up with the Imam during bowing, he has de jure caught up with that entire unit.

If the Imam raises his head before the person bows, then he has de jure missed that entire unit.

It is detestable to go out of a mosque after Salah-call has been made up to the completion of the congregational Salah.

Going out of mosque after Salah-call has been made is not detestable for a person who is Imam or Salah-announcer at another mosque.

If congregational Salah for Zuhr or Isha begins when a person in the mosque has already performed it, it will be detestable for him to go out of the mosque. He should instead join the congregation with the intention of performing a supererogatory Salah.

If congregational Salah for Fajr, Asr or Maghrib begins when a person has already performed it singly, then going out of the mosque is not detestable for him.

Penalty for Salah and fast

If a sick person becomes capable of late-performing missed Salahs, though by gesture, but he dies before late-performing them, it will be compulsory for him to make a will to his testamentary guardian to pay the penalty of missed Salahs.

Similarly, if a sick person becomes capable of late-performing missed fasts, but dies before late-performing them, it will be compulsory for him to make a will to his testamentary guardian to pay the penalty of missed Salahs.

If the sick person dies before late-performing the missed Witr Salahs at the time of which he was capable, then also it will be compulsory for him to make a will to his testamentary guardian to pay its penalty.

The guardian will pay the penalty out of a third of the inheritance.

The penalty for Salah of each of the five times is: 1.632 kg of wheat or its market-price, or 3.264 kg of barley or its market-price.¹⁸⁴

The penalty for fast of each day is: 1.632 kg of wheat or its market-price, or 3.264 kg of barley or its market-price.

It is permissible for the testamentary guardian to pay the penalty for all Salahs to a single poor person.

It is also permissible for him to pay the penalty for all fasts to a single poor person.

However, in case of the penalty for expiation of a vow, it is not permissible to pay one poor person in one day more than 1.632 kg of wheat or its equivalent.

If the deceased did not make a will for payment of penalty, yet the testamentary guardian by himself paid on his behalf, then it is hoped that it will be accepted by Allah.

It is not valid for the testamentary guardian to fast on behalf of the deceased in lieu of the latter's missed fasts.

It is not valid for the testamentary guardian to perform Salah on behalf of the deceased in lieu of the latter's missed Salahs.

If the sick person dies before he becomes capable of performing Salah by gesture, making a will for payment of penalty will not be necessary for him, no matter whether the missed Salahs were many or few.

Similarly, if a sick person dies before he becomes capable of observing the fasts he missed during the period of his death-sickness, it will not be necessary for him to make the will, no matter whether the missed fasts were many or few.

Likewise, if a traveler dies before becoming resident, it will not be necessary for him to make a will for payment of the penalty of fasts.

¹⁸⁴ = 1/2 sa' of wheat or its market-price, or one sa' of barley or its market-price.

Rulings of prostrations of forgetfulness

If a person leaves out an essential act of Salah, it will be invalid and it will be compulsory for him to repeat the Salah.

The deficiency in Salah will not be remedied by prostrations of forgetfulness nor by any other thing, no matter whether he left out the essential act intentionally or forgetfully.

If a person leaves out a compulsory act of Salah intentionally, then he is a sinner. His Salah is invalid and it is compulsory for him to repeat the Salah. The deficiency in Salah cannot be remedied by prostrations of forgetfulness.

If a person leaves out a compulsory act of Salah forgetfully, it is compulsory for him to perform prostrations of forgetfulness. The deficiency in his Salah will be remedied by these prostrations.

Thus, prostrations of forgetfulness are compulsory in the following cases:

1. The person leaves out recitation of the Quranic chapter of Fatihah forgetfully in both or either of the first two units of an obligatory Salah.
Same will be the ruling if he leaves out recitation of the chapter of Fatihah forgetfully in any of the units of a supererogatory or Witr Salah.
2. The person forgets additional Quranic recitation¹⁸⁵ in the first two units of an obligatory Salah, then does this recitation in the last two units.
3. He forgets throughout the Salah the additional Quranic recitation in both or either of the first two units of an obligatory Salah.
Same will be the ruling if he forgets the additional recitation in any unit of a supererogatory or Witr Salah.
4. He recites Fatihah twice. In this case, he has delayed the additional Quranic recitation from its rightful position.
5. He performs only one prostration and stands up for the next unit. Then in that or later unit, he performs the two prostrations of that unit as well as the prostration he missed earlier. In this case, his Salah will be valid and prostrations of forgetfulness will be compulsory for him.
6. He leaves out forgetfully the first At Tahiyat sitting in a three- or four-unit Salah, no matter whether he left it out in an obligatory Salah or a supererogatory Salah.
If a person leaves out the first At Tahiyat sitting in an obligatory Salah forgetfully and stands up completely for the third unit, he should continue the third unit instead of returning for the sitting. Later, he should perform the prostrations of forgetfulness as he has left out the compulsory act of the first At Tahiyat sitting.
7. He leaves out the recitation of At Tahiyat forgetfully.
8. He forgets to say the Qunut Takbir in a Witr Salah.
9. He forgets reciting the Qunut supplication before bowing in a Witr Salah.
10. The Imam recites audibly in a Salah of inaudible recitation.
11. The Imam recites inaudibly in a Salah of audible recitation.

¹⁸⁵ Recitation in addition to Fatihah.

12. He does more than At Tahiyat recitation in the first At Tahiyat sitting, like forgetfully reciting the blessings supplication for the Prophet ﷺ after completing the At Tahiyat, or staying silent for a period in which one of the smallest essentials of Salah may be performed.

Other rulings related to the prostrations of forgetfulness

Prostrations of forgetfulness are compulsory for both Imam and Imam-followers due to the Imam's forgetfulness.

Prostrations of forgetfulness are not compulsory if an Imam-follower forgets something while following the Imam.

Prostrations of forgetfulness will be compulsory if the Imam-follower forgets while completing his missed units after the Imam has performed the ending Salams.

If an Imam performs prostrations of forgetfulness after it became compulsory for him, then it will be compulsory for the Imam-followers to follow him in the prostrations of forgetfulness.

If prostrations of forgetfulness become compulsory for a person, yet he leaves them out intentionally, then he will be a sinner. Repeating the Salah will be compulsory for him.

If a person leaves out more than one compulsory act forgetfully, then also two prostrations of forgetfulness will be enough for him.

If a person leaves out the first At Tahiyat sitting in an obligatory Salah forgetfully and begins standing up, then he should return to the sitting provided he has not completely stood up straight. At the time of returning, if he was closer to standing, he should perform the prostrations of forgetfulness and if he was closer to sitting, he should not perform them.

If a person forgets the first At Tahiyat sitting in a supererogatory Salah, he should return to the sitting as soon as he remembers, even if he has completely stood up straight. Later, he should perform the prostrations of forgetfulness.

If a person forgets the last At Tahiyat sitting and stands up, he should return to the sitting unless he has performed a prostration of the fifth unit. Later he should perform the prostrations of forgetfulness.

If a person forgets the last At Tahiyat, stands up and performs a prostration of the next unit, his obligatory Salah will become supererogatory. He should perform the sixth unit in Zuhr, Asr and Isha, and the third unit in Fajr. Afterwards, he should repeat the obligatory Salah.

If a person sits and recites At Tahiyat in the last At Tahiyat sitting, then stands up thinking that it was the first At Tahiyat sitting, he should return to the sitting and perform the ending Salam without repeating the At Tahiyat.

If a person performs the ending Salam with the intention of exiting the Salah when prostrations of forgetfulness were compulsory for him, he should immediately on remembering perform the prostrations of forgetfulness unless he has done an act that is contrary to the state of Salah, like turning away from the Salah direction or talking.

If a person performing a four-unit Salah mistakenly thinks that he has completed his Salah, so he performs the ending Salam, then he comes to know that he has performed two units only, then should continue with the Salah. He should perform the left out units and prostrate for forgetfulness.

Method of prostrations of forgetfulness

A person for whom prostrations of forgetfulness are compulsory should complete At Tahiyat in the last At Tahiyat sitting and perform one ending Salam to his right. He should then say the Takbir and perform two prostrations like the normal prostrations of Salah. Then he should sit and recite At Tahiyat which is compulsory. After this he should recite the blessings supplication for the Prophet ﷺ and the last supplication meant for himself. Next, he should perform the two ending Salams for exiting the Salah.

If he prostrates for forgetfulness before perform the Salam, his Salah will be valid but this act is undesirable.

When are the prostrations of forgetfulness not required?

1. Prostrations of forgetfulness are not required in Friday Salah if the congregations is very large. This is to avoid confusion for the Imam-followers.
2. Prostrations of forgetfulness are not required in Id Salahs if the congregation is very large.
3. They are not required in Fajr if after performing the ending Salam, the sun rises.
4. They are not required in Asr if after performing the ending Salam, the sun turns red.
5. They are not required if after the ending Salam, an act contrary to Salah is done forgetfully like talking.

In all the above cases, repeating the Salah is not compulsory.

When does the Salah become invalid due to doubt and when does it not?

If during a Salah, the person falls in doubt about the number of Salah-units performed and this doubt has occurred to him for the first time, then his Salah becomes invalid. Repeating the Salah will be compulsory for him.

If a person doubts about the number of Salah-units after the ending Salam, his Salah will not be invalid.

If a person after performing the ending Salams feels certain that he has left out one or more Salah-units, he should perform the left out units unless he has done an act contrary to Salah. If he has done an act contrary to Salah like talking, he should repeat the complete Salah.

If a person falls in doubt most of the time and the doubt has become a kind of habit for him, he should act upon what appears overwhelmingly probable to him. If neither side of the doubt appears overwhelmingly probable, then he should act according to the lower of the Salah-units regarding which he is in doubt. But he should sit after each Salah-unit considering it to be his last unit. In the end he should perform the prostrations of forgetfulness.

Rulings of prostration of recitation

A prostration of recitation is compulsory when any of the following three things happens:

1. A person recites a verse of prostration no matter whether he heard it or not. Similarly prostrations of recitation become compulsory when a person recites the Arabic word of “sajdah” (prostration) from a Quranic verse of prostration along with a word before it or after it.
2. He hears a verse of prostration no matter whether he intended it or not.
3. He follows an Imam who has recited a verse of prostration no matter whether the Imam-follower heard the recitation of the verse or not¹⁸⁶.

Prostration of recitation is not compulsory for women undergoing menstruation or postnatal discharge.

If an Imam-follower recites a verse of prostration, then also prostrations are not compulsory, neither for the Imam nor for the Imam-follower.

Prostration of recitation is not compulsory for a sleeping person, an insane person, a child or a Disbeliever.

Prostration of recitation is not compulsory when the verse is heard from a non-human being like a parrot.

Prostration of recitation is not compulsory when one hears the verse from a device like tape recorder or cell phone.

At times, it is compulsory to perform prostration of recitation *immediately* while at others it can be delayed.

It is permissible to delay performing prostration of recitation if it has become compulsory outside Salah. So, outside Salah, if the person delays the prostrations, he will not be a sinner. However, delaying it is undesirable.

¹⁸⁶ In case there is no loud speaker and the congregation is so large that the Imam’s voice does not reach the last rows, then it may happen that the Imam recites a verse of recitation which the Imam-followers in the last rows do not hear.

Performing the prostration of recitation *immediately* is compulsory if it has become compulsory inside Salah. This happens if a person recites a verse of prostration during Salah. In this case, performing it *immediately* is compulsory.

Performing the prostration *immediately* means that the gap between the recitation of the verse of prostration and the actual prostration should not be longer than the time required for reciting three small verses of the holy Quran. This period is called the period of immediacy.

If a period of time longer than that required for reciting three verses passes between the recitation and the prostration, then it will not be called immediate.

If a person did not perform the prostration in Salah, instead he bowed before the period of immediacy ended and he intended the prostration of recitation with this bowing, then it will be sufficient for him.

Similarly, if he does not perform the prostration of recitation but performs the usual prostrations of Salah before the period of immediacy ends, then also it will be sufficient, no matter whether he intended performing the prostration of recitation or not.

If the period of immediacy has ended, then neither the bowing nor the prostrations of Salah will suffice for the missed prostration of recitation. As long as he is in the Salah, it will be compulsory for him to late-perform it with a special prostration.

If he has exited the Salah, he should not late-perform it outside the Salah as the time for it has expired. However, if he exits the Salah through the ending Salam, then he should late-perform it provided he has not performed a Salah-invalidating act.

Other rulings related to prostration of recitation

If the Imam and the Imam-followers hear a verse of prostration from a person who was not accompanying them in the Salah, then the Imam and the Imam-followers should perform the prostration of recitation after completing the Salah.

If they perform this prostration of recitation in the Salah, the prostration will be invalid but their Salah will not be broken.

If a person, not in Salah, hears a verse of prostration from an Imam, and he subsequently follows the Imam in the Salah before the Imam has prostrated for that verse, then he should follow the Imam in the prostration.

If a person hears a verse of prostration from an Imam, then joins him in the Salah in that very Salah-unit but after the Imam has performed the prostration for that verse, then he will be considered *de jure* to have caught up with the prostration. So he should not perform the prostration of recitation – neither in the Salah nor outside the Salah.

If a person recites a verse of prostration outside Salah and does not perform the prostration, then stands up for Salah *without changing his place* and recites the same verse in the Salah and prostrates for it, then this prostration inside Salah will be sufficient for him in place of the two prostrations of recitation.

If a person repeatedly recites a verse of prostration while staying at the same place, then one prostration will be sufficient for him.

If a person recites a verse of prostration at a place, then changes his place and repeats recitation of the same verse, then two prostrations of recitation will be compulsory for him.

Change of place occurs when a person moves from one place to another.

Different portions of a room are considered de jure as a single place, no matter whether the room is small or large.

Different portions of a mosque are considered de jure as a single place, no matter whether the mosque is small or large.

If the place of a listener changes repeatedly, he will have to perform the prostration for each instance of recitation of the verse, no matter whether the place of the reciter changed or not.

It is detestable to recite a Quranic chapter containing a verse of recitation and skip the verse of recitation.

If a listener is not in a position to perform prostration, then it is desirable for the reciter to recite the verse of prostration inaudibly.

Manner of performing prostration of recitation

The person should stand/sit up and go down for a single prostration saying Takbir¹⁸⁷ and lay his forehead on the floor. Then he should raise his forehead from the prostration saying Takbir again. He should not raise his hands while saying Takbirs, nor recite At Tahiyat, nor perform the ending Salam after completing the prostration.

There is only one essential part of prostration of recitation: placing the forehead on the floor, or an act which is de jure equivalent to it, like bowing or gesture for a sick person.

The two Takbirs preceding and succeeding the prostration are traditions.

It is desirable to stand up for performing the prostration of recitation.

The prerequisites for validity of prostration of recitation are same as those for Salah. The only exception is the prohibitive words of Salah which is a prerequisite in Salah but not so in prostration of recitation.

¹⁸⁷ Saying اللهُ أَكْبَرُ (Allahu Akbar) which means Allah is the greatest.

Verses of prostration

Prostration of recitation is compulsory for 14 verses of the holy Quran:

	Chapter	Chapter No.	Verse No.
1	Al A'raf	7	206
2	Ar Ra'd	13	15
3	An Nahl	16	50
4	Al Isra / Banu Israil	17	109
5	Maryam	19	58
6	Al Haj	22	18
7	Al Furqan	25	60
8	An Naml	27	26
9	Alif Lam Mim As Sajdah	32	15
10	Sad	38	24
11	Ha Mim As Sajdah / Fussilat	41	38
12	An Najm	53	62
13	Al Inshiqaq	84	21
14	Al Alaq	96	19

Friday Salah

Allah said:

إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩:٦٢﴾ (القرآن)

When the call for Salah is proclaimed on Friday, hasten for the remembrance of Allah, and leave off business. That is much better for you, if you only knew.

Allah's Prophet ﷺ said:

مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَعَا. (مسلم: ٨٥٤)

He who performed ablution well, then came to Friday prayer, listened (to the sermon), kept silence, all (his sins) between that time and the next Friday would be forgiven with three days extra. And he who touched pebbles caused an interruption. (EQ 9121)

Allah's Prophet ﷺ said:

مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا، طَبَعَ اللَّهُ عَلَى قَلْبِهِ. (سنن أبي داود: ١٠٥٢)

He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Allah will print a stamp on his heart. (EQ 15742)

Friday Salah consists of two Salah-units performed audibly. It is an individual obligation in its own right. It is not a substitute of Zuhr. However, if a person misses Friday Salah, the four Salah-units of Zuhr become obligatory for him.

Prerequisites for Friday Salah to become obligatory

Friday Salah is obligatory for a person who fulfills the following prerequisites:

1. He should be a male. Friday Salah is not obligatory for a female.
2. He should be free. Friday Salah is not obligatory for a slave.
3. He should be resident in a city¹⁸⁸ or a large village equivalent de jure to a city. So, it is not obligatory for a traveler, nor for a person residing in a village.
4. He should be healthy. It is not obligatory for a sick person.
5. He should be safe. It is not obligatory for a person who is hiding in fear of a tyrant.
6. He should be able to see. It is not obligatory for a blind person.
7. He should be capable of walking. It is not obligatory for a person incapable of walking.

If a person on whom Friday Salah is not obligatory, performs it, then his Salah will be valid and the obligatoriness of Zuhr upon him will become void. In fact, it is desirable for him to perform Friday Salah.

However, a woman should perform Zuhr in her house as she has been forbidden from attending congregational Salah.

Prerequisites for validity of Friday Salah

Friday Salah is valid only if the following conditions are met:

1. City or its outskirts: Friday Salah is not valid in villages¹⁸⁹.
Holding Friday Salah at several places in a city and its outskirts is valid.
2. Either the sovereign Caliph or his deputy¹⁹⁰ should be present in the Friday Salah.
3. The Friday Salah should be held in the time of the Zuhr Salah. It will not be valid if it is held before or after the time of Zuhr Salah.
4. Arabic Sermon: It should be delivered in the time of Zuhr Salah and before performing the Friday Salah.
It is essential that at least one person out of those for whom Friday Salah is obligatory should be present to listen to the sermon.
5. General permission: The place where Friday Salah is being held should be open to all who want to enter. Friday Salah is not valid in a house whose gate has been closed to prevent people from entering.
6. Performing in congregation: Friday Salah is not valid if the people perform it individually.

¹⁸⁸ Jurists have held differing opinions regarding the definition of city. The famous definition is that a city is a locality that has a Mufti, an Amir and a Qazi who is authorized to implement most of the Allah-decreed punishments. (A Mufti is an expert in Islamic jurisprudence who suggests to the ignorant people the Islamic rulings pertaining to their particular situations. An Amir is a governor with full executive powers. A Qazi is a judge who gives verdict in disputes and decides the punishments for crimes.)

Jurists of later times are of the opinion that a city is a locality where the largest mosque is not sufficient for all its inhabitants. And a village is a locality not meeting this criteria.

¹⁸⁹ i.e. small villages which are not equivalent de jure to city.

¹⁹⁰ Jurists of later times have delivered the ruling that Friday Salah and Id Salah should be held even in the absence of Muslim sovereign or his deputy in countries without Islamic government, Muslim sovereign (caliph) and his deputies. The local Muslims should appoint the Imam for Salah and the Qazi through mutual consultation and consensus.

Congregation for a Friday Salah is valid if there are at least three men other than the Imam.
If a traveler or a sick person is the Imam in Friday Salah, it will be valid.

Traditions of the Arabic sermon

The following things are traditions in the Arabic sermon:

1. The sermon-deliverer should be free from de facto and de jure filths.
2. The sermon-deliverer should be covering his organs to be hidden.
3. The sermon-deliverer should sit on the pulpit before starting the sermon.
4. Salah-call should be delivered in front of the sermon-deliverer.
5. He should deliver the sermon while standing.
6. He should start the sermon with praise of Allah.
7. He should extol Allah as is appropriate for Him.
8. He should deliver the two testimonies regarding oneness of Allah and the prophethood of Muhammad ﷺ.
9. He should recite the supplication of blessings upon the Prophet ﷺ.
10. He should counsel and exhort the people and recite at least one verse of the holy Quran.
11. He should deliver two sermons separating them with a short sitting.
12. He should begin the second sermon as well with praise and extolment of Allah and supplication for blessings upon the Prophet ﷺ.
13. He should supplicate for and seek Allah's forgiveness for all male and female Believers during the second sermon.
14. The Arabic sermon should be delivered in a loud voice so that the audience is able to hear.
15. He should keep the sermon short, to the length of a Quranic chapter in the Tiwal e Mufassal¹⁹¹ category.

Other rulings related to Friday Salah

At the first Salah-call, it is compulsory to hasten and leave off business.

When the Imam comes out for the Arabic sermon, then neither Salah nor conversation is permitted. So one should neither respond to a Salam greeting nor respond to a sneezer till the Friday Salah is over.

It is detestable for the sermon-deliverer to lengthen the Friday sermon.

It is detestable for the sermon-deliverer to leave out any of the traditions of the Arabic sermon.

It is detestable for those attending the Arabic sermon to eat, drink, play about or turn around.

On standing up at the pulpit, the sermon-deliverer should not say the Salam-greeting to the audience.

If a person catches up the Friday Salah during At Tahiyat or during a prostration of forgetfulness, then he has caught up with the Friday Salah, and he should complete only two Salah-units after the Imam's ending Salam.

¹⁹¹ Tiwal e Mufassal comprises Quranic chapters 49 to 85.

It is detestable for the excused and the prisoners to perform Zuhr Salah in congregation on Friday inside a city.

Rulings of the two Ids

Anas رَضِيَ اللهُ عَنْهُ reports:

قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا، فَقَالَ: مَا هَذَانِ الْيَوْمَانِ؟ قَالُوا: كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى، وَيَوْمَ الْفِطْرِ."¹⁹²

When Allah's Prophet ﷺ came to Madinah, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. Allah's Prophet ﷺ said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast (Id of sacrifice and Id of fast-breaking).

The Salahs of the two Ids is compulsory. It consists of two Salah-units in which Quran is recited audibly. It is performed after the sun has risen up by around the length of a spear. It contains special Takbirs called Additional Takbirs: three in the first Salah-unit after saying the invocation of Subhanak-allahumma¹⁹³ and three in the second Salah-unit before bowing. The Arabic sermon for the Id Salahs is delivered after the Salah.

For whom is the Id Salah compulsory?

Id Salah is compulsory only for those people on whom Friday Salah is obligatory.

Thus, Id Salah is compulsory for a healthy, free, resident and secure man capable of seeing and walking.

Id Salah is not obligatory for woman, sick man, slave, traveler, blind man and a man living in fear.

Similarly, Id is not compulsory for a man who is unable to walk.

If the people on whom the Id Salah is not obligatory perform it with other people, their Salah will be valid.

Prerequisites for validity of Id Salah

Id Salah will be valid only if the following prerequisites are fulfilled:

1. The place should be a city or its outskirts.
2. The Muslim sovereign or his deputy should be present in the Id Salah.
3. General permission to attend the Salah
4. Congregation: The congregation for Id Salah is valid if one person other than the Imam is present.

¹⁹² Abu Dawud 1134, EQ 15824

¹⁹³ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ. (Subhanak-allahumma wa bihamdika wa tabarak-asmuka wa ta'ala jadduka wa la ilaha ghairuk.)

5. The time: The time for Id Salah starts when the sun rises to almost the height of a spear and ends when the sun reaches the zenith.

Id Salah is valid without the Arabic sermon but it is detestable.

Id Salah is valid if the Arabic sermon is delivered before the Salah but it is detestable.

Desirable acts for the day of fast-breaking

The Id of fast-breaking occurs on the 1st of Shawwal, the 10th month of the Islamic Hijri calendar.

The following acts are desirable on the day of the Id of fast-breaking:

1. Getting up early from sleep
2. Performing Fajr Salah in the local mosque
3. Cleaning the mouth with a tooth-stick
4. Bathing
5. Wearing one's best garments
6. Applying perfume
7. Eating before going to the special mosque for Id
8. Paying the charity of fast-breaking before going to the special mosque for Id, if it is compulsory for him
9. Giving more in charity as per his means
10. Displaying cheerfulness and jubilation
11. Going early to the special mosque for Id walking and saying Takbir inaudibly: He should stop saying Takbirs upon reaching the special mosque.
12. Returning from the special mosque by another way.

It is detestable to perform supererogatory Salahs before the Id Salah at home.

It is detestable to perform supererogatory Salahs before the Id Salah in the special mosque.

Performing supererogatory Salahs after the Id Salah is detestable in the special mosque for Id, but not at home.

Manner of performing the Salahs of the two Ids

The person intending to perform Id Salah should stand behind the Imam with the intention of performing Id Salah¹⁹⁴ and following the Imam. He should say the prohibitive Takbir, then recite the invocation of Subḥanak-allahumma¹⁹⁵ and say Takbirs thrice with the Imam. For each Takbir, he should raise his hand up to the level of his ears. After the three Takbirs, he should get quiet. The Imam would recite inaudibly: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (A`uzu billahi minash shaiṭan-ir rajim¹⁹⁶) and بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹⁹⁴ On the day of the Id of fast-breaking, he should make the intention of performing the Salah for the Id of fast-breaking. On the day of the Id of sacrifice, he should make the intention of performing the Salah for the Id of sacrifice.

¹⁹⁵ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ. (Subḥanak-allahumma wa biḥamdika wa tabarak-asmuka wa ta'ala jadduka wa la ilaha ghairuk.)

¹⁹⁶ I seek refuge with Allah from Satan, the outcast. (Bukhari 6115, EQ 5766)

(Bismillah-ir Raḥmanir Raḥim¹⁹⁷). Then he should recite audibly the Quranic chapter of Fatihah followed by another Quranic chapter. It is desirable for the Imam to recite the Quranic chapter of Al A'la in the first Salah-unit. The Salah-performer should then bow and prostrate along with the Imam as one does in the five daily Salahs. When he stands up with the Imam for the second Salah-unit, he should stand without saying anything. The Imam will then recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (Bismillah-ir Raḥmanir Raḥim¹⁹⁸) inaudibly followed by the audible recitations of Al Fatihah and another Quranic chapter. It is desirable for the Imam to recite Al Ghashiyah in the second Salah-unit. When the Imam completes the recitations and says the three Takbirs, he should also say them. For each additional Takbir, he should raise his hands up to the level of his ears. Then he should bow¹⁹⁹, prostrate and complete the rest of the Salah like the daily Salahs. On completion of Salah, the Imam should deliver two Arabic sermons in which he will teach the people the rulings of the corresponding Id.

If the Imam says the additional Takbirs of the second Salah-unit before reciting Al Fatihah, then it is valid. But the preferable method is to first complete the recitations and then say the additional Takbirs in the second Salah-unit.

It is permissible to postpone the Salah of Id to the next day if there is an excusable difficulty.

If a person misses Id-Salah with the Imam, he should not late-perform it as it is not valid without congregation.

Rulings of the Id of sacrifice

The Id of sacrifice occurs on the 10th of Zul Ḥijjah, the 12th month of the Islamic Hijri calendar.

Rulings of the Id of sacrifice are similar to those for the Id of fast-breaking and the Salah of the Id of sacrifice is similar to the Salah of the Id of fast-breaking.

The only exceptions are:

1. The man should eat after Salah on the occasion of the Id of sacrifice.
2. He should say the Takbirs on the way audibly.
3. The Imam should teach the rulings of sacrifice and the Takbirs of Tashriq²⁰⁰ in the Arabic sermon of the Id of sacrifice.
4. If there is an excusable difficulty, then it is permissible to postpone the Salah of the Id of sacrifice to the 12th of Zul Ḥijjah.

It is compulsory to say the Takbir of Tashriq once audibly – starting from the Fajr Salah on the 9th of Zul Ḥijjah and ending at the Asr Salah on the 13th of Zul Ḥijjah. It is compulsory for every person who

¹⁹⁷ With the name of Allah, the All-Merciful, the Very-Merciful.

¹⁹⁸ With the name of Allah, the All-Merciful, the Very-Merciful.

¹⁹⁹ The Imam will perform bowing with the fourth Takbir. In the fourth Takbir, none should raise his hand.

²⁰⁰ Takbir of tashriq: saying اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ (Allahu akbar, Allahu akbar, La ilaha illallah, wallahu akbar, Allahu akbar, wa lillahil ḥamd) meaning: “Allah is the greatest. Allah is the greatest. There is no god but Allah. Allah is the greatest. Allah is the greatest. All praise be to Allah.”

performs an obligatory Salah, no matter whether he performs the Salah in congregation, or as singleton, whether he is a traveler or a resident, a man or a woman, a villager or a city-dweller.

Eclipse Salah

Imam Bukhari quotes Abu Bakrah رَضِيَ اللهُ عَنْهُ as saying:

خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ يَجُرُّ رِدَاءَهُ، حَتَّى انْتَهَى إِلَى الْمَسْجِدِ وَثَابَ النَّاسُ إِلَيْهِ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ، فَأَنْجَلَتِ الشَّمْسُ، فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، وَإِنْهُمَا لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ، وَإِذَا كَانَ ذَلِكَ فَصَلُّوا وَادْعُوا حَتَّى يُكْشَفَ مَا بَيْنَكُمْ» (البخاري ١٠٦٣)

In the life-time of the Allah's Apostle (p.b.u.h) the sun eclipsed and he went out dragging his clothes till he reached the Mosque. The people gathered around him and he led them and offered two Rakat. When the sun (eclipse) cleared, he said, "The sun and the moon are two signs amongst the signs of Allah; they do not eclipse because of the death of someone, and so when an eclipse occurs, pray and invoke Allah till the eclipse is over." (EQ 1011)

It is tradition to perform two or four Salah-units in congregation at the time of solar eclipse.

The congregational Salah is emphasized tradition at the time of solar eclipse.

At the time of lunar eclipse, congregational Salah is not a tradition. People should perform Salah individually without congregation at the time of lunar eclipse.

There is no Salah-call, Salah-start-call, or the Arabic sermon. Instead, the announcement should be made with these words: الصَّلَاةُ جَامِعَةٌ (Congregate for Salah.)

It is tradition for the Imam to make the recitation, bowing and prostration long in the Salah of solar eclipse.

On completion of the Salah, the Imam should start supplication and the Imam-followers should say آمِينَ (Amin²⁰¹) at his supplications. This should go on till the sun comes out of the eclipse.

Rain-prayer

Abdullah Ibn Abbas reported:

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَبَدِّلًا مُتَوَاضِعًا، مُتَضَرِّعًا، حَتَّى أَتَى الْمُصَلَّى - زَادَ عُثْمَانُ، فَرَقَى عَلَى الْمُنْبَرِ، ثُمَّ اتَّقَفَا - وَلَمْ يُخْطَبْ خُطْبُكُمْ هَذِهِ، وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ، وَالتَّضَرُّعِ، وَالتَّكْبِيرِ، ثُمَّ صَلَّى رَكْعَتَيْنِ، كَمَا يُصَلِّي فِي الْعِيدِ. (أبو داود ١١٦٥)

The Apostle of Allah (peace_be_upon_him) went out wearing old clothes in a humble and lowly manner until he reached the place of prayer. He then ascended the pulpit, but he did not deliver the sermon as you deliver (usually). He remained engaged in making supplication, showing humbleness (to Allah) and uttering the takbir (Allah is most great). He then offered two rak'ahs of Salah as done on the 'Id (festival). (EQ 15857)

In Arabic, it is called Šalat-ul Istisqa'. Istisqa' literally means asking Allah to provide water when in need. It has been established that Allah's Prophet ﷺ went for rain-prayer and supplicated to Allah.

²⁰¹ Amin: So be it!

According to Imams Abu Yusuf and Muhammad, the Imam should lead the Salah for rain. The Salah will consist of two Salah-units and the Quranic recitation in it will be audible. After the Salah, the Imam should deliver two Arabic sermons²⁰².

It is desirable that the people go out of the populated region of the locality three days without break for the Salah for rain.

It is desirable that the people should go walking in old, washed clothes or clothes with patches. They should walk obsequiously, humbly and submissively keeping their heads lowered.

It is desirable that the people give something in supererogatory charity every day before going out for Salah.

It is desirable that they observe fast.

It is desirable that they repeatedly seek Allah's forgiveness from sins.

It is desirable that they take their animals, old people and children along with them.

The Imam should stand up for supplication facing the Salah-direction with raised hands.

The Imam-followers should sit facing the Salah-direction and say Amin at the Imam's supplications.

In his supplication, the Imam should say this:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا، مَرِيئًا مَرِيئًا، نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ. اللَّهُمَّ اسْقِ عِبَادَكَ، وَبِهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَخِي بَلَدَكَ الْمَيِّتَ. اللَّهُمَّ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاءًا إِلَى حِينٍ. (أبو داود ١١٦٩، ١١٧٦، ١١٨٣)

O Allah! give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it now without delay. O Allah! Provide water for Thy servants and Thy cattle, display Thy mercy and give life to Thy dead land. O Allah, Thou art Allah, there is no deity but Thou, the Rich, while we are the poor. Send down the rain upon us and make what Thou sendest down a strength and satisfaction for a time. (EQ 15859, 15866, 15863)

²⁰² In the opinion of Imam Abu Hanifah, the congregation for Salah for rain is not a tradition.

Funeral rites

What should be done to a person approaching death?

Allah's Prophet ﷺ said:

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ. (أبو داود ٣١١٦، إبي كيو ١٤٨٠٠)

If a person's last words are "there is no god but Allah", he shall enter Paradise.

When the signs of approaching death appear on a person, it is tradition to make him lie on his right side with his face towards Ka'bah. It is also permissible to make him lie on his back so that his feet are in the direction of Ka'bah. His head is raised a little so that he faces Ka'bah.

When the signs of approaching death appear on a person, it is desirable to prompt him to recite the two testimonies²⁰³. The method of prompting is that someone else should audibly recite the two testimonies near him so that the dying person is able to hear him. However, he should not be ordered: "Recite". If perchance, he says "No", this will lead to ill-opinion among the people about him.

It is desirable to bring the most beloved of his family-members, relations and neighbors to him.

Reciting the Quranic chapter of Yasin near him is also desirable as a hadith tells us:

مَا مِنْ مَرِيضٍ تَقْرَأَ عِنْدَهُ "يَسْنَ" إِلَّا مَاتَ رَيَّانَ وَحَشَرَ يَوْمَ الْقِيَامَةِ رَيَّانَ. (أَلْبَدْرُ الْمُنِيرُ ١٩٥/٥)

If the Quranic chapter Yasin is recited near a sick person and he dies, he will die satiated and on the day of Judgement, he will be raised satiated.

Bathing the deceased

What should be done to a dying person before bathing him?

When the person dies, it is desirable to tie up his beard with a wide band of cloth which will encircle the top of his head till his beard. It is also desirable to shut his eyes.

The person shutting the deceased's eyes should say:

²⁰³ The two testimonies: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (Aṣḥadu alla ilaha illallahu wa aṣḥadu anna muḥammadan ʿabduhu warasuluh = I testify that there is no god except Allah and that Muhammad is His servant and messenger.)

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ. اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ، وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ، وَأَسْعِدْهُ بِلِقَائِكَ، وَاجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ مِنْهُ.
 Bismillahi wa àla millati rasulillahi šallallahu àlaihi wa sallam. Allahumma yassir àlaihi amrah, wasahhil àlaihi ma ba`dah, wasid-hu biliqaik, wajal ma kharaja ilaihi khairam mimma kharaja minh.
 Allah! Make his case easy for him, make easy what is to come to him, bless him with a meeting with You, and make his destination better than what he has departed from.

A heavy object should be placed over his abdomen to prevent its swelling.

His hands should be placed at his sides.

Placing his hands over his chest is not permissible.

Reciting the holy Quran audibly near him before bathing him is detestable.

But this recitation is forbidden only if the reciter is near the deceased. If he is away, then it is not detestable.

Announcing his death is desirable.

It is desirable to quickly complete his enshrouding and burial.

Rulings of bathing the deceased

Bathing the deceased is sufficiency obligation for the living ones.

When some people perform the deceased-bathing, the obligation is fulfilled on behalf of the rest.

If no one does it, all are held sinners.

Deceased-bathing is obligatory when the following prerequisites are fulfilled:

1. He should be a Muslim.
2. Major part of the deceased's body, or half of his body along with his head should be found.
3. He should not be a martyr killed in the course of exalting Allah's din. A martyr is not bathed, rather he is buried in his blood and clothes.
4. It should not be a miscarried fetus²⁰⁴ which came out dead without complete body-formation. If the newborn comes out alive such that his cry is heard or activity is observed in him, bathing him will be compulsory. It does not matter whether he came out before the completion of gestation period or after it. Similarly if the newborn came out dead, but his body was completely formed, he will be bathed.

Manner of bathing the deceased

The deceased should be placed on a bedstead around which a thurible has been circumambulated odd number of times. His organs-to-be-hidden – from navel to knees including both – should be covered. His clothes should be taken off from under the cover. The Salah-ablution should be performed on him. The

²⁰⁴ A miscarried fetus is one whose organs were not completely formed. Such a fetus will not be bathed in the customary way, rather water will be poured down upon him.

only difference will be that instead of rinsing out the mouth and sniffing into the nose, his mouth and nose should be wiped with a cloth-rag wet with water.

Then water boiled with jujube or glasswort should be poured upon him. If jujube or glasswort is not available, the deceased should be bathed in pure water.

His head and beard should be washed with hollyhock or soap.

He should be lain down over his left side and water poured over him till it reaches the parts adjacent to his bedstead-touching region.

He should then be lain down over his right side and water poured over him till it reaches the parts adjacent to his bedstead-touching region.

Next, he should be made to sit down taking support from the bather behind him. His abdomen should be wiped softly and whatever comes out of the fore or hind orifice should be washed away. There is no need to repeat the bathing. He should be rubbed dry.

Perfume should be applied to his beard and head.

Camphor should be applied to the body-parts which touch the ground during prostration.

Neither his nails nor his hairs should be cut.

Neither his head-hair nor his beard should be combed.

A wife may bathe her husband if another man is not available to bathe him.

The husband will not bathe his wife even though another woman to bathe her is not available. Instead, he should make his deceased wife do Tayammum with a cloth-rag.

It is permissible for a man to bathe a boy child or a girl child. For a woman also, bathing either of them is permissible.

Shroud

Rulings of enshrouding the deceased

Enshrouding the deceased is sufficiency obligation for Muslims.

When some people perform the deceased-enshrouding, the obligation is fulfilled on behalf of the rest.

If no one does it, all are held sinners.

The minimum enshrouding which fulfills the sufficiency obligation on behalf of Muslims is that quantity of cloth which covers the entire body of the deceased.

The shroud of the deceased will be obtained from his lawful wealth with which no one else's right is associated.

If he does not have wealth, providing the shroud will be compulsory upon the person on whom his expenses were compulsory while he lived.

If the person on whom his expenses were compulsory does not have wealth, his shroud will be provided for by the Caliphate Treasury.

If Muslims do not have Treasury, or they have the Treasury but it is not possible to obtain fund from there, then his shroud is compulsory upon the well-off section of the Muslim ummah.

Shroud for man

Kinds of shroud

There are three kinds of shroud:

1. Traditional shroud
2. Sufficiency shroud
3. Minimum compulsory shroud

The traditional shroud for man is shirt, wraparound and envelope.

The sufficiency shroud for man is wraparound and envelope. Less than this is detestable.

The minimum compulsory shroud for man is whatever is available in times of dire shortage even if it is the quantity of cloth just enough to cover his organs to be hidden.

The preferable shroud is the one made of cotton and white in color.

The shirt should be from the neck to the foot.

The shirt will have no sleeve.

The wraparound should be from the top of head to the foot.

The envelope should be longer than the wraparound by a cubit.

Manner of enshrouding

The envelope should be spread first on the bedstead, then the wraparound should be placed over the envelope, then the shirt over the wraparound. The deceased should then be placed and clothed in the shirt. The wraparound should be wrapped over him, first from the left, then from the right. Similarly, the envelope should be wrapped over him, first from the left, then from the right. The shroud should be tied at both ends so that it does not get loose and spread out.

Shroud for woman

Kinds of shroud

The traditional shroud for woman is cloth-rag, headdress, shirt, wraparound and envelope.

The sufficiency shroud for woman is headdress, wraparound and envelope.

The minimum compulsory shroud for woman is whatever is available in times of dire shortage.

It is permissible for the cloth-rag to be from breast to navel.

Manner of enshrouding

The envelope should be spread first on the bedstead, then the wraparound should be placed over the envelope, then the shirt over the wraparound. The deceased should then be placed and clothed in the shirt. Her head-hair should be parted into two plaits and placed above her breast over her shirt. The headdress should be placed over her head without wrapping it around her or tying it. The wraparound should then be wrapped over her, first from the left, then from the right. Then her breast should be tied with cloth-rag. Finally, the envelope should be wrapped over her, first from the left, then from the right. The shroud should be tied at both ends so that it does not get loose and spread out.

Funeral Salah

Rulings of funeral Salah

Funeral Salah for the deceased is sufficiency obligation for Muslims.

If a single Muslim performs funeral Salah for a deceased, the obligation is fulfilled on behalf of the rest.

If no one performs the funeral Salah, all are held sinners.

Performing funeral Salah is compulsory for every person on whom the obligatory Salahs are mandatory provided he is aware of the deceased's death.

If a person is not aware of the death, funeral Salah is not obligatory for him.

There are two essentials in funeral Salah:

1. Four Takbirs
Every Takbir in the funeral Salah has the status of a Salah-unit.
2. Standing
Funeral Salah in sitting posture will be invalid unless there is an excusable difficulty.

Prerequisites for funeral Salah

Funeral Salah is valid only if the following prerequisites are fulfilled:

1. The deceased should be a Muslim. Funeral Salah for a Disbeliever is not permissible.
2. The deceased should be pure from de facto and de jure filth. So, funeral Salah for him before bathing him is not valid.
3. The deceased should be present. Funeral Salah in absentia is not permissible.
4. The deceased should lie ahead of the Salah-performers. The Salah will be invalid if he is kept behind the Salah-performers.
5. The deceased should be placed on the ground.
If he is placed on a bedstead kept on the ground, then also funeral Salah for him is valid.
If the deceased is placed on a vehicle or on an animal, then Salah for him will be invalid.
Similarly, if the deceased is held on people's hands or on their shoulders, Salah for him will not be permissible.
However, if the deceased is placed on a vehicle or held in people's hands due to an excusable difficulty, Salah for him will be valid.

Traditions of funeral Salah

1. Standing of the Imam near the chest of the deceased, whether man or woman.
2. Reciting extolment²⁰⁵ after the first Takbir.
3. Saying the supplication of blessings for²⁰⁶ the Prophet ﷺ after the second Takbir.
4. Supplicating for the deceased after the third Takbir.

If the deceased is adult, whether man or woman, the Salah-performer should say in supplication:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا وَأَنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.

Allahumma-ğfir lihāyyina wa mayyitina, wa shāhidina wa ġaibina, wa šaġirina wa kabirina, wa zakarina wa unthāna. Allahumma man ahyaitahu minna fa-ahyihi àl-alislami, wa man tawaffaitahu minna fatawaffahu àl-aliman.²⁰⁷

If the deceased is a male child, the Salah-performer should say in supplication:

اللَّهُمَّ اجْعَلْهُ لَنَا قَرِطًا، وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا، وَاجْعَلْهُ لَنَا شَافِعًا مُشَفَّعًا.

Allahumma-jàlhu lana farāṭa, wajàlhu lana ajrañ-wa zuḵhra, wajàlhu lana shāfiām mušhaffā.²⁰⁸

²⁰⁵ Extolment or Thana is: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ (Subḥanak-allahumma wa biḥamdika wa tabarak-asmuka wa ta'ala jadduka wa la ilaha ghairuk = O Allah! You are without blemish, and You are praiseworthy. Your name is blessed and your glory is exalted. There is no God besides you. – Tirmizi 242, EQ 25935)

²⁰⁶ The preferable supplication of blessings for the Prophet ﷺ is:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allahumma ṣalli àla Muḥammadiñ wa àla ali Muḥammadin kama ṣallaita àla Ibrahima wa àla ali Ibrahima, innaka ḥameedum majid. Allahumma barik àla Muḥammadiñ wa àla ali Muḥammadin kama barakta àla Ibrahima wa àla ali Ibrahima, innaka ḥameedum majid .

O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. (Bukhari 3370, EQ 3168)

²⁰⁷ Allah! Forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. Allah, whomever of us You allow to live, make him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. (Ibn Majah 1498, EQ 31587)

If the deceased is a female child, the Salah-performer should say in supplication:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا، وَاجْعَلْهَا لَنَا أَجْرًا وَنُحْرًا، وَاجْعَلْهَا لَنَا شَافِعَةً مُسْقِئَةً.

Allahumma-jàlha lana faraṭa, wajàlha lana ajrañ-wa zukhra, wajàlha lana shāfiàtam muṣhaffàh.²⁰⁹

He should end the Salah by performing the ending Salam after the fourth Takbir.

He should not raise his hands except at the time of the first Takbir.

It is desirable that the number of Salah-rows be three, five, seven, or some other odd number.

Other rulings related to funeral Salah

If the deceased's guardian has performed funeral Salah for the deceased, it should not be repeated.

If the deceased has been buried without funeral Salah for him, the Salah should be performed for him at his grave provided his body is not likely to have decomposed.

If there are several bodies, it is preferable to perform the funeral Salah separately for each deceased.

It is permissible to perform funeral Salah for all the deceased persons together.

If the Imam performs funeral Salah for all the deceased persons together, the bodies should be placed in long row in front of the Imam. The bodies of men should be kept first, then the bodies of children, then those of women.

The newborn in whom life is observed while he gets born should be named and Salah performed for him.

If life is not observed in the newborn while he gets born, Salah should not be performed for him. He should be bathed²¹⁰, wrapped in cloth and buried.

Performing funeral Salah in a mosque where congregational Salahs are held is detestable unless there is an excusable difficulty.

If funeral Salah is performed in a mosque where congregational Salahs are held due to an excusable difficulty, then it is not detestable.

If a person finds the Imam between two Takbirs, he should wait. At the next Takbir, he should follow the Imam in Salah and recitation of supplications. Then he should late-perform the missed Takbirs.

²⁰⁸ Allah! Make him a forerunner for our salvation. Make it (the affliction of his separation) a thing of reward and deposit for us. Make him the one who will intercede on our behalf and whose intercession will be accepted by You. (Fathul Qadir 2/125, Ta'lim-ul Islam 4/88)

²⁰⁹ Allah! Make her a forerunner for our salvation. Make it (the affliction of her separation) a thing of reward and deposit for us. Make her the one who will intercede on our behalf and whose intercession will be accepted by You. (Ta'lim-ul Islam 4/89)

²¹⁰ For details, see the topic "Rulings of bathing the deceased".

If a person has missed some of the Takbirs with the Imam, he should late-perform them before the deceased's body is lifted.

If a person comes between the first and the second Takbirs, he should follow the Imam in Salah without waiting for the second Takbir.

If a person comes after the fourth Takbir and before the ending Salam, he has missed the funeral Salah.

If a person commits suicide, he should be bathed and funeral Salah should be performed for him.

If the person died while fighting in the cause of his tribe or nation, then Salah should not be performed for him.

Similarly, if the person had killed his parent unjustly, Salah should not be performed for him.

Similarly, Salah should not be performed for a robber if he is killed fighting.

Manner of funeral Salah

The Imam should stand near the chest of the deceased. The Imam-followers should make Salah-rows behind him. Each should then make intention of performing the obligatory funeral Salah as worship to Allah. The Imam-follower should also make intention of following the Imam in Salah.

The Salah-performer should say the first Takbir after raising his hand. He should recite the extolment²¹¹. He should say the second Takbir without raising his hands and recite the supplication of blessings²¹² for the Prophet ﷺ. He should say the third Takbir without raising his hands and supplicate for the deceased and other Muslims²¹³. He should say the fourth Takbir without raising his hands and then

²¹¹ Extolment or Thana is: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ (Subḥānak-allahumma wa biḥamdika wa tabarak-asmuka wa ta'ala jadduka wa la ilaha ghairuk = O Allah! You are without blemish, and You are praiseworthy. Your name is blessed and your glory is exalted. There is no God besides you. – Tirmizi 242, EQ 25935)

²¹² The preferable supplication of blessings for the Prophet ﷺ is:
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

Allahumma ṣalli àla Muḥammadiñ wa àla ali Muḥammadin kama ṣallaita àla Ibrahima wa àla ali Ibrahima, innaka ḥameedum majid. Allahumma barik àla Muḥammadiñ wa àla ali Muḥammadin kama barakta àla Ibrahima wa àla ali Ibrahima, innaka ḥameedum majid .

O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. (Bukhari 3370, EQ 3168)

²¹³ If the deceased is adult, whether man or woman, the Salah-performer should say in supplication:
اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.

Allahumma-ğfir liḥayyina wa mayyitina, wa ṣāhidina wa ġaibina, wa ṣağirina wa kabirina, wa zakarina wa unṭhāna. Allahumma man aḥyaitahu minna fa-aḥyihī àl-alislami, wa man tawaffaitahu minna fatawaffahu àl-aliman.

perform the two ending Salams to his right and to his left. The Imam should say the Takbirs audibly and say all other things inaudibly. The Imam-followers should say everything inaudibly.

Burial

Rulings of carrying the bier

Carrying the deceased to the graveyard is sufficiency obligation for Muslims.

Carrying the deceased is also an act of worship.

Therefore, every Muslim should take the initiative in carrying the barrier.

The holy Prophet ﷺ carried the bier of Sa'd bin Mu'az (May Allah be pleased with him).

It is tradition that four people carry the bier.

It is tradition that every carrier carry the bier for forty steps.

The bier should be carried at a fast walking pace. But the pace should not be too fast lest the deceased is shaken.

Walking behind the bier is preferable to walking in front of it.

Sitting before the bier is placed on the ground is detestable.

Rulings of burying the dead

It is tradition to keep the depth of the grave at least half of man-height. It is preferable to make it a little deeper.

The niche-grave is preferable to the ditch-grave except if the earth is loose.

Allah! Forgive our living and our dead, those who are present and those who are absent, our young and our old, our males and our females. Allah, whomever of us You allow to live, make him live in Islam, and whomever of us You cause to die, let him die in (a state of) faith. (Ibn Majah 1498, EQ 31587)

If the deceased is a male child, the Salah-performer should say in supplication:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَاجْعَلْهُ لَنَا أَجْرًا وَدُخْرًا، وَاجْعَلْهُ لَنَا شَافِعًا مُشَفَّعًا.

Allahumma-jàlhu lana faraṭa, wajàlhu lana ajrañ-wa zukh̄ra, wajàlhu lana sh̄afiàtam muṣhaffà.

Allah! Make him a forerunner for our salvation. Make it (the affliction of his separation) a thing of reward and deposit for us. Make him the one who will intercede on our behalf and whose intercession will be accepted by You. (Fatḥul Qadir 2/125, Ta'lim-ul Islam 4/88)

If the deceased is a female child, the Salah-performer should say in supplication:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا، وَاجْعَلْهَا لَنَا أَجْرًا وَدُخْرًا، وَاجْعَلْهَا لَنَا شَافِعَةً مُشَفَّعَةً.

Allahumma-jàlha lana faraṭa, wajàlha lana ajrañ-wa zukh̄ra, wajàlha lana sh̄afiàtam muṣhaffàh.

Allah! Make her a forerunner for our salvation. Make it (the affliction of her separation) a thing of reward and deposit for us. Make her the one who will intercede on our behalf and whose intercession will be accepted by You. (Ta'lim-ul Islam 4/89)

The deceased should be placed in the grave from the Salah-direction.

The person placing the body inside the grave should say: بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ (Bismillahi wa àla millati rasulillah = With Allah's name and upon Allah's Prophet's ﷺ religion.)

The deceased should be lain in the grave on his right side facing the Salah-direction.

The tying knots of the shroud should be undone after placing the deceased inside the grave.

If the deceased is a woman, the grave should be covered with a cloth-sheet overhead while she is entered into the grave. If the deceased is a woman, there is no need of covering the grave.

The grave should be covered with adobe bricks or bamboos after placing the body in the niche or ditch of the grave.

Covering the grave with baked bricks or timbers is detestable. However, if adobe bricks and bamboos are not available, then using them is not detestable.

It is desirable that each person present at the burial throw three handfuls of earth using both his hands together.

While throwing the first handful, he should say: مِنْهَا خَلَقْنَاكُمْ (Minha khalāqnakum²¹⁴).

While throwing the second handful, he should say: وَفِيهَا نُعِيدُكُمْ (Wa fiha nu'idukum²¹⁵).

While throwing the third handful, he should say: وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (Waminha nukhrijukum taratan ukhra²¹⁶).

Then the earth should be thrown over the grave so that it is closed. The earth-heap should be made like camel-hump. It should not be made square-shaped.

Constructing a structure over the grave for adornment and ostentation is prohibited. Making a construction for fortifying it is also detestable.

Burying inside a room is detestable as this is one of the special privileges of prophets (Allah's peace be upon them!).

In case of a dire need, more than one person may be buried in the same grave.

When more than one person is buried in a single grave, it is desirable to separate two bodies with earth.

If a person dies in a ship, he should be bathed and enshrouded. Funeral Salah should be performed for him. Then he should be placed in the ocean if land is far away and it is feared that the body will start decomposing by the time land is reached.

²¹⁴ From this (dust) We created you. (Quran 20:55)

²¹⁵ In this we shall put you back. (Quran 20:55)

²¹⁶ From this We shall raise you up once again (Quran 20:55)

It is desirable to bury the deceased in the place of death.

Transporting him more than one or two miles is detestable.

If the body was kept not facing the Salah-direction, the grave should not be exhumed to rectify this.

Similarly, if the body was placed on his left side, the grave should not be exhumed.

If wealth was buried along with the body, then exhuming the grave is permissible.

Rulings of visiting the graves

Visiting graves is desirable for men.

In this age, visiting graves is detestable for women.

Reciting the Quranic chapter Yasin is desirable when visiting the graves.

Stepping on the graves is detestable.

Sleeping on the graves is detestable.

Uprooting grass and trees from graveyard is detestable.

Rulings of the martyr

Allah, the High, said:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٣٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٤٠﴾ (الْ عِمْرَانُ ١٦٩-١٤٠)

Never consider those killed in the way of Allah as dead. Rather, they are alive with their Lord, well-provided, happy with what Allah has given them of His grace; and they feel pleased with the good news, about those left behind them who could not join them, that there shall be no fear for them nor shall they grieve.

Allah's Prophet ﷺ said:

مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا، وَأَنْ لَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، غَيْرُ الشَّهِيدِ، فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجَعَ، فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ. (مُسْلِم ١٨٤٤)

Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honor that has been bestowed upon him. (EQ 12168)

A martyr is a Muslim who has been killed unjustly, no matter whether he was killed in a war, or by a rebel or by a robber.

There are three kinds of martyrs:

1. The perfect martyr: He is martyr in this world and the hereafter.
2. Martyr in the hereafter only
3. Martyr in this world only
1. The Perfect martyr²¹⁷: A martyr is considered a perfect martyr if he is a Muslim, sane, adult, pure from major de facto filth, and he dies soon after getting wounded so that he does not get a chance to avail of any of the benefits of life like eating, drinking, sleeping, medication nor does a span of time between two Salahs pass while he is in conscious state.
Ruling for the perfect martyr: He should not be bathed. He should be enshrouded in his clothes. Funeral Salah should be performed for him. Then, he should be buried in his blood and clothes. His clothes may be reduced or added to as needed. Pulling out all his clothes is detestable.
2. Martyr in the hereafter²¹⁸ only: He is a person who does not fulfill any of the above prerequisites other than being a Muslim. The rulings of a martyr will not be applied to him, though in the hereafter, he will be a martyr and he will get the reward promised for martyrs.
Ruling for this category of martyrs: He should be bathed, enshrouded, and Salah should be performed for him like all other dead persons.
3. Martyr in this world only: He is a hypocrite who is killed in the army-rows of Muslims. He should not be bathed. His clothes should be left upon him. Funeral Salah should be performed for him as for the perfect martyr based on his apparent state.

²¹⁷ Also included in this category is one who is killed while defending his life, wealth or honor provided he is killed by a sharp weapon.

²¹⁸ Also included in this category is one who is drowned in water, burnt in fire, dies while learning, or dies in an epidemic.

Fasting

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ (البقرة: ١٨٣)

O you who believe, the fasts have been enjoined upon you as they were enjoined upon those before you, so that you may be God-fearing.

Allah said:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (البقرة: ١٨٥)

The month of Ramadan is the one in which the Qur'an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So those of you who witness the month must fast in it.

Allah's Prophet ﷺ said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ.

Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.
2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity).
4. To perform Hajj. (i.e. Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan.²¹⁹

There is a consensus in the Islamic community that fasting in the month of Ramaḥān, the ninth month of the Islamic Hijri calendar, is an individual obligation for every responsible²²⁰ person. No Muslim has voiced a differing opinion regarding its obligatoriness.

The literal meaning of the Arabic word for fasting, *Aṣ Ṣaum* is: to abstain.

In Shari'ah, *Aṣ Ṣaum* means abstaining from the fast-breaking acts²²¹ with the intention of fasting from the break of dawn till sunset.

²¹⁹ Bukhari 8, EQ 7

²²⁰ Sane and adult Muslim

²²¹ The fast-breaking acts are eating, drinking, sexual intercourse, and any other act that is considered de jure as one of them.

Upon whom is Ramazan fasting obligatory?

The fasting of Ramazan is obligatory – to be observed immediately or to be late-observed – upon the people who fulfill the following prerequisites:

1. He should be adult²²². Fasting is not obligatory upon a child.
2. He should be a Muslim. It is not obligatory upon a Disbeliever.
3. He should be sane. It is not obligatory upon an insane person.
4. He should be living in the Islamic land, or he should be aware of the obligatoriness of fasting if living in a land of conflict.

Upon whom is the immediate observance of Ramazan fasting obligatory?

1. Immediate observance of fasting is obligatory upon a resident person. It is not obligatory for a traveler.
2. It is obligatory upon a healthy person, not upon a sick person.
3. It is obligatory upon a woman when she is pure from menstruation and postnatal discharge.
 - It is not obligatory upon a woman undergoing menstruation or postnatal discharge. In fact, fasting by such women will be invalid.

When is the observance of fasting valid?

The observance of fasting is valid when the following prerequisites are met:

1. The person should make intention of fasting at a time when making intention is valid²²³.
2. The woman should be pure from menstruation and postnatal discharge.
3. The person should not do any fast-breaking act like eating, drinking, sexual intercourse, or any other contact considered de jure as one of them.

Being pure from major de jure filth occurring on account of ejaculation and intercourse is not a prerequisite for the validity of the fasting-observance.

²²² A boy is considered adult when nocturnal ejaculation occurs to him, he ejaculates at the time of sexual intercourse, or he makes a woman pregnant. If none of these occurs to him then he becomes adult on completing 15 years. The minimum age for him to become adult is 12 years.

A girl is considered adult when menstruation, nocturnal ejaculation or pregnancy occurs to her. If none of these occurs, then she becomes an adult on completing 15 years. The minimum age for her to become an adult is 9 years. (From Al Hidayah 3/281)

²²³ The time to make intention for immediate observance of Ramazan fasting and for supererogatory fasting is: after sunset and up to a little before midday.

The time to make intention for late-observance of Ramazan fasting, fasting of expiation and fasting of vow without time specification is: the entire night. The intention will not be valid after the break of dawn.

The time to make intention for fasting of vow with time specification is: after sunset and up to a little before midday.

Kinds of fasting

Fasting is categorized into three kinds:

1. Obligatory
2. Compulsory
3. Traditional
4. Desirable
5. Detestable
6. Prohibited

1. Obligatory: It is the fasting of Ramazan.
2. Compulsory:
 - a. Late-observance of a supererogatory fasting which he had broken earlier.
 - b. Fasting of vow²²⁴
 - c. Fasting of expiation²²⁵: It becomes necessary in the following cases:
 - i. Eating or drinking intentionally without any excusable difficulty while observing a Ramazan fasting
 - ii. Engaging in sexual intercourse intentionally while observing a Ramazan fasting
 - iii. Zihar: It refers to the act of a person who prohibits his wife upon himself by saying to her: "You are like the back of my mother for me."
 - iv. Oath-breaking
 - v. Committing some forbidden acts while in the state of Ihram
 - vi. Mistaken homicide, or an act considered de jure as mistaken homicide
3. Traditional: It is the fasting on the day of 10 Muharram²²⁶ along with either 9 or 11 Muharram.
4. Desirable:
 - a. Fasting on any three days every month
 - b. Fasting on the *bright* days: 13th, 14th and 15th of every Hijri month
 - c. Fasting on Monday and Thursday every week
 - d. Fasting on six days in Shawwal, the 10th month of Hijri calendar
 - e. Fasting on the day of 'Arafah (9 Zul Hġjjah²²⁷) for people not performing the major pilgrimage
 - f. Dawud's ﷺ fasting: observing fast on one day and not observing it on the next day. This is the best kind of fasting and the most loved by Allah.
5. Detestable:
 - a. Fasting on 10 Muharram, if a person fasts on this day alone
 - b. Fasting on Saturday, if a person fasts on this day alone

²²⁴ Fasting of vow: It is the fasting which a person makes compulsory for himself to get closer to Allah. Such a fasting becomes compulsory with the details specified while making the vow. If a person makes a vow to fast on a specific day or on specific days, then fasting is compulsory on the specified day(s). If the person makes a vow without specifying the time, it will be compulsory upon him without time specification.

The fasting of vow is obligatory according to some jurists. But according to authoritative Hanafi scholars, it is compulsory as its denier is not considered Disbeliever.

²²⁵ Fasting of expiation is obligatory according to some jurists, and compulsory in the opinion of authoritative Hanafi scholars as its denier is not considered Disbeliever.

²²⁶ Muharram is the first month of Hijri calendar.

²²⁷ Zul Hġjjah is the 12th month of Hijri calendar.

- c. Fasting without break; that is, the person does not break the fast after sunset and joins this fast with the fast on the next day.
- 6. Prohibited:
 - a. Fasting on the day of Id of fast-breaking (1 Shawwal)
 - b. Fasting on the day of sacrifice (10 Zul Hijjah)
 - c. Fasting on the days of Tashriq: 11, 12 and 13 Zul Hijjah

Time of making intention for fasting

Fasting without intention is not valid.

The place of intention is the heart.

If intention is made at any time from the night till a little before midday, then the fasting is valid in the following cases:

1. On-time observance of a Ramazan fasting
2. Fasting for a vow for specific day
3. Supererogatory²²⁸ fasting

On-time observance of Ramazan is valid with the intention of fasting alone²²⁹ or with the intention of supererogatory fasting.

Fasting for a vow for specific day is likewise valid with the intention of fasting alone or with the intention of supererogatory fasting.

Supererogatory fasting is also valid with the intention of fasting alone or with the intention of supererogatory fasting.

However, for the following fasts, intention of fasting with specification as well as making it at night is a prerequisite²³⁰.

1. Late observance of Ramazan fasting
2. Late observance of a supererogatory fasting which he had prematurely broken earlier
3. Fasting of expiation
4. Fasting for a vow without date-specification

How is crescent-sighting established

Allah's Prophet ﷺ said:

صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ. (البخارى ١٩٠٩)

Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban. (EQ 1804)

²²⁸ Supererogatory: traditional or desirable

²²⁹ The person makes intention of fasting only. He does not specify whether the fasting he is observing is obligatory or supererogatory, nor does he specify whether the fasting is for Ramazan.

²³⁰ While making intention he should specify what kind of fasting it is. Moreover, he should make the intention in the preceding night before the break of dawn.

The onset of the month of Ramazan is established either

1. By sighting the crescent, or
2. By the completion of 30 days of the month of Sha'ban, if crescent could not be sighted at the end of the 29 days of Sha'ban

Sighting of crescent for Ramazan is established by the report²³¹ of a man or a woman.

Sighting of Id crescent is established by the testimony of two male, or one male and two female witnesses, if the sky is unclear on account of cloud, dust or smoke.

If the sky is clear, then the sighting of the crescent of both Ramazan and Id is established only if such a large number of people sights it that its truth becomes overwhelming probable.

For all months other than Ramazan, Shawwal and Zul Hijjah²³², the sighting of crescent is established by the testimony of two male, or one male and two female witnesses, provided that the witnesses are trustworthy and they have never been sentenced to Allah-decreed punishment for slander.

If crescent-sighting for Ramazan is established in a region, then it is established for all the neighboring regions for which the usual crescent-sighting day is the same, provided that the news reaches them through means which make fasting compulsory.²³³

If a person sights the crescent of Ramazan alone but his report is rejected by the Qazi, then observing the fasting on the next day is essential for him.

If a person sights the crescent of the Id of fast-breaking alone and his report is rejected by the Qazi, then also he will have to observe fasting on the next day. Being without fasting is not permissible for him.

Ruling of fasting on the day of doubt

The day of doubt is the day succeeding 29 Sha'ban, if it is not known whether the crescent appeared or not.

Fasting on the day of doubt with the intention of obligatory fasting or with the intention vacillating between obligatory and supererogatory is detestable.

Fasting on the day of doubt with the intention of supererogatory is not detestable if the person strictly intended the supererogatory.

²³¹ It is not a prerequisite for establishing the sighting of Ramazan crescent that the person say the words "I witnessed" in his report.

The reporter should be trustworthy. (Bidayatul Mubtadi 1/39)

²³² The rulings for sighting of the crescent of the Id of sacrifice are like those for the Id of fast-breaking. (Hidayah 1/119)

²³³ The means which make fasting compulsory is the report of a trustworthy man or woman when the sky is unclear, and the report of a very large number of people when the sky is clear.

If a person keeps vacillating between fasting and not fasting while keeping away from the fast-breaking acts, then his fasting will not be valid.

On the day of doubt, a Mufti should ask the common people to wait till a little before midday without making the intention of fasting. When the midday passes and the issue of crescent-sighting remains undecided, he should ask them to stop fasting.

If a person observes fasting on the day of doubt with the intention of supererogatory, and later it becomes clear that the day was the first of Ramazan, then that fasting will be sufficient for him. He does not need to late-observe the fasting for that day.

Things which do not break fasting

1. Eating forgetfully
2. Drinking forgetfully
3. Having sexual intercourse forgetfully
4. Applying oil to the head or body
5. Applying kohl, even though he feels the taste in his throat
6. Undergoing cupping²³⁴
7. Backbiting somebody
8. Making intention of breaking the fasting but not actually doing it through a fast-breaking act
9. Dust enters his throat without his action, even if the dust is from a flour-mill.
10. Smoke enters his throat without his action.
11. Housefly enters his throat.
12. At the break of dawn, he is in a state of major de jure filth on account of sexual intercourse or ejaculation.
The fasting is also not broken if the person remains in that state all day. However, it will be highly detestable on account of leaving out Salahs, as they are not valid in that state.
13. The person enters a river and water enters his ear.
14. Mucus enters his nose and he intentionally sucks it in or swallows it.
15. Vomiting overpowers him, but the vomit goes back inside without his action, no matter whether the vomit was in small quantity or large quantity.
16. He vomits intentionally but the vomit returns inside without his action, provided that the vomit is in small quantity, that is, less than mouthful.
17. Eating something sticking to his teeth, provided that the thing is smaller than a chickpea.
18. He takes into mouth something of the size of a sesame seed, chews it till it vanishes, yet he does not feel its taste in his throat.
19. Vaccination, no matter whether it is applied to the skin or to a vein
20. He scrubs his ear with a wooden stick which comes out with earwax over it, then he reenters the stick several times into his ear.

²³⁴ Cupping: A treatment in which evacuated cups are applied to the skin to draw blood through the surface

When is expiation along with late-observance compulsory?

In the following cases, fasting is broken and expiation as well as late-observance becomes compulsory for a person observing Ramazan fasting:

1. He eats a food to which one feels disposed by nature and which fulfills the craving of stomach.
2. He consumes a medicine without facing a difficulty excusable in the eyes of the Shari'ah.
3. He drinks water or some other beverage.
4. He engages in sexual intercourse.
5. He swallows the rain-drop that has entered his mouth.
6. He chews a wheat grain and eats it.
7. He swallows a wheat grain without chewing it.
8. He takes in a sesame seed or some other edible thing similar in size to it from outside his mouth and swallows it.
9. He eats a small quantity of salt.
10. He smokes a cigarette or a narghile.
11. He eats soil, provided he is in the habit of eating soil.
 - If he is not in the habit of eating soil, then expiation is not required.

Prerequisites for expiation to become compulsory

1. The person eats or drinks during on-time observance of Ramazan fasting.
 - Expiation is not compulsory if the person eats or drinks during observance of a fasting outside Ramazan.
 - It is also not compulsory if the person eats or drinks during late-observance of a Ramazan fasting.
2. The person eats or drinks intentionally.
 - Expiation is not compulsory if the person eats or drinks forgetfully.
3. He is not mistaken in his eating or drinking.
 - Expiation is not compulsory if he eats or drinks by mistake, thinking that dawn has not yet started or that the sun has set. Later it turns out that this was not the case.
4. He is not in dire necessity of eating or drinking.
 - Expiation is not required if he is in dire necessity of eating or drinking.
5. He is not coerced into eating or drinking.
 - Expiation is not required if he is coerced into eating or drinking.

Description of expiation

The expiation that we have been talking about consists of one of the following:

1. Freeing a slave, no matter whether he is a Muslim or a non-Muslim
2. Fasting for two months at a stretch, not interrupted by the days of Id or days of Tashriq²³⁵
3. Feeding 60 poor persons to the amount of what they usually eat on an average.

²³⁵ The days of Id are 1 Shawwal and 10 Zul Hijjah. The days of Tashriq are 11, 12 and 13 of Zul Hijjah.

Expiation is compulsory in the above order only. If a person is not capable of freeing a slave, he should observe fasting for two months at a stretch. If he is incapable of that too, he should feed 60 poor people such that each poor person gets two full meals.

It is compulsory that the poor people should not include a person whose expenses are obligatory upon him like parents, children or wives.

If a person wants to give cereals to poor people as expiation, then he should give to each poor person 1.632 kg²³⁶ of wheat, its flour or the price of 1.632 kg of wheat.

In place of the above, he may give 3.264 kg of barley, dates or the price of either of them.

When is late-observance without expiation compulsory?

In the following cases, fasting is broken. Its late-performance becomes compulsory but expiation is not required.

1. A faster²³⁷ breaks his fast due to a difficulty excusable in the eyes of the Shari'ah like journey, sickness, pregnancy, lactation, menstruation, postnatal discharge, swooning or insanity.
2. A faster eats something which is not usually eaten and which does not satiate the craving of stomach, like medicine when consumed on account of an excusable difficulty, flour, dough, salt in large quantity when consumed in a single gulp, cotton, paper, endocarp, or soil when he is not in the habit of eating it.
3. A faster swallows one of the following: gravel, iron-object, stone, gold, silver, copper, etc.
4. He is coerced into eating or drinking and he eats or drinks as a result.
5. He is in dire necessity of eating or drinking, and so he eats or drinks.
6. He eats by mistake, thinking that the night remains and the dawn has not yet started, or that the sun has set. Later, it turns out that the dawn had broken or that the sun had not yet set.
7. He gargles or sniffs water into his nose and overdoes it due to which water slips into his stomach.
8. He intentionally vomits and the vomit amounts up to a mouthful.
9. Rain drop or snowball enters his throat provided he does not swallow it *by his own action*.
10. He breaks a fasting other than on-time observance of Ramazan-fasting.
11. He enters smoke into his throat by his action.
12. Food particle of the size of a chickpea or larger remain among his teeth and he swallows it.
13. He eats intentionally after having eaten forgetfully.
14. He eats in a fasting for which he made the intention in the day, not in the night.
15. He starts his morning as a traveler. Later, he intends to become a resident, and then eats something.
16. He starts his morning as a resident. Later he starts traveling, and then eats something.
17. He keeps away from eating and drinking all day without making an intention of either fasting or not fasting.
18. He enters oil-drop or water inside his ear.
19. He enters medicine into his nose.

²³⁶ It is half sa', an old Arabic measure of quantity. One sa' is equivalent to around 3.264 kg.

²³⁷ A faster is a person who observes fasting.

20. He applies an ointment to a wound in the stomach or head, and the ointment reaches inside. If a person breaks his fasting in any of the ways mentioned above, it is compulsory for him to keep away from eating and drinking during the rest of that day honoring the sacredness of the month of Ramazan.

Detestable acts during fasting

The following acts are detestable for a faster. He should keep away from them lest his fasting should become defective.

1. Chewing or tasting something without necessity
2. Accumulating saliva inside the mouth, then swallowing it
3. Any act that would weaken him like the treatments of cupping and bloodletting

Acts which are detestable for a faster

1. Applying oil to moustache and beard
2. Applying kohl
3. Bathing for getting cool
4. Wrapping oneself in a wet sheet of cloth for getting cool
5. Rinsing out one's mouth and sniffing water into the nose outside of ablution
6. Cleaning the tooth with tooth-stick when the day is about to end: In fact it is a tradition just as it is a tradition in the early part of day.

Desirable acts for a faster

1. To take pre-dawn meal²³⁸
2. To delay the pre-dawn meal
 - However, the faster should stop eating and drinking a few minutes before the break of dawn so that he does not get confused whether his fasting was valid or not.
3. To take the fast-breaking meal²³⁹ early, soon after it becomes certain that the sun has set
4. To take bath before dawn to purify himself from major de jure filth so that he starts the worship of fasting in a pure state
5. To protect his tongue from falsehood, backbiting, slander and swearing at others
6. To benefit from the blessed hours of Ramazan by engaging in recitation of the glorious Quran, or by reciting any of the remembrance formulas reported in the traditions.
7. Not to get angry, or rage over trivial things
8. To protect his spirit from sexual desires even if it is permissible

²³⁸ The Arabic word for pre-dawn meal is Sahari which is taken a little before dawn to make the fasting more easily bearable.

²³⁹ Popularly known in the Indian sub-continent as Ifṭār, the Arabic word for fast-breaking meal is Fiṭr.

Excusable difficulties which make breaking of fast prematurely permissible

Islam is a din in sync with the nature, so it does not lay upon man responsibility beyond his capability. Moreover, Allah is merciful to His servants, so He has permitted them to break the fast prematurely or to leave it out and then late-observe it on some other day, if the fast causes them harm or difficulty. Thus, for the following persons, leaving out a fast is permissible:

1. For a sick person, if it harms him, or he fears aggravation of the sickness or delay in cure.
2. For a traveler who is on a journey long enough to warrant shortening of Salah²⁴⁰
3. For a person suffering from severe hunger or thirst wherein it looks overwhelmingly probable to him that he would die if he does not leave out the fast
4. For a pregnant woman, if the fast harms her or the fetus
5. For a breast-feeding woman, if the fast harms her or the suckling baby
6. For a woman undergoing menstruation or postnatal discharge: In fact, it is compulsory for her to leave out fast. If they observe fast, it will be invalid.
7. For a very old person who is not capable of observing fasts
For him there is no late-observance as well. Instead, he should pay the penalty²⁴¹.
8. For a person observing a supererogatory fast, breaking it prematurely is permissible even if there is no excusable difficulty. However, it will be compulsory for him to late-observe it on some other day.
9. For a person engaged in fighting the enemy

It is desirable for a person on whom late-observance of a fast is compulsory to do it soon. However, if he delays the late-observance, it is permissible.

It is permissible for him to late-observe the missed fasts continuously or with breaks.

If a person delays the late-observance till the next Ramazan arrives, he should give priority to the on-time observance of Ramazan fasts over the late-observance. There is no penalty on him due to delay in late-observance.

When is fulfilling a vow compulsory?

Allah's Prophet ﷺ said:

مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ. (البخاري ٦٦٩٦)

Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him. (EQ 6325)

Fulfilling a vow is compulsory if three prerequisites are fulfilled:

²⁴⁰ It amounts to about 89 km or, to be exact, 88.704 km. (Al Fiqh-ul Islami wa Adillatuh 2/477)

²⁴¹ The penalty for one fast is feeding a poor person two full meals consisting of what he usually eats on an average, or giving 1.632 kg of wheat or its market-price, or 3.264 kg of barley or its market-price.

1. The act of vow should be one in whose category there is some compulsory act, like Salah and fast.
2. The act of vow should be one which is intended in its own right.
3. The act of vow should not be compulsory upon him before making the vow.

Thus, making a vow of freeing a slave, doing Itikaf, performing a supererogatory Salah or fast is valid.

Making a vow of doing ablution is not valid, as it is not intended for its own sake. Instead ablution is performed to make the Salah valid.

Making a vow of performing prostrations or recitation is not valid as it is compulsory even without making a vow.

Making a vow to visit a sick person is not valid as there is no compulsory worship in this category.

If a person makes a vow to observe fast on a day of Id or a day of Tashriq²⁴², his vow is valid.

But it will be compulsory for him to leave out fast on these days as fast is prohibited on these days. He should later observe it later.

Itikaf

Itikaf is staying with the intention of performing the worship of Itikaf in a mosque where congregational Salats are held.

Kinds of Itikaf

There are three kinds of Itikaf:

1. Compulsory: It is the Itikaf of vow. If a person vows to perform Itikaf, then this Itikaf will be compulsory for him.
2. Emphasized sufficiency tradition: It is performed in the last ten days²⁴³ of Ramadan.
3. Desirable: It is the Itikaf other than that of vow and that of the last ten days of Ramadan.

Duration of Itikaf

The duration of Itikaf varies with the kind of Itikaf.

The duration of Itikaf of vow is the period specified in the vow.

The duration of the traditional Itikaf is the last ten days²⁴⁴ of Ramadan.

For the desirable Itikaf, the minimum duration is a moment of time and the maximum duration is unlimited.

²⁴² The days of Id are 1 Shawwal and 10 Zul Hijjah. The days of Tashriq are 11, 12 and 13 of Zul Hijjah.

²⁴³ Nine days, if the month turns out to be of 29 days

²⁴⁴ Nine days, if the month turns out to be of 29 days

Itikaf is valid only in a mosque where congregational Salahs are regularly held, in other words, a mosque where Imam and Salah-announcer have been appointed.

A woman should perform Itikaf in the Salah-place of her own house.

For the Itikaf of vow, fasting on the day is a prerequisite. It will be invalid without fasting.

But for the validity of traditional and desirable Itikafs, fasting is not a prerequisite.

Invalidators of Itikaf

Itikaf is broken on account of the following:

1. Going out of the mosque without an excusable difficulty
2. Start of menstruation or postnatal discharge
3. Engaging in sexual intercourse or foreplay like kissing or lustful fondling

Excusable difficulties which make going out of mosque permissible

Such excusable difficulties are three in number:

1. Physical needs: like relieving oneself on urine or excreta, or bathing to purify oneself from major de jure filth arising from ejaculation or intercourse
A person performing Itikaf may get out of the mosque for bathing for purification from the above-mentioned major de jure filth, or for relieving himself from urine or excreta provided that he does not stay outside more than is required for his need.
2. Needs on account of the Islamic law: like Friday Salah, in case it is not held in the mosque where he is performing Itikaf
3. Compulsive difficulties: like fear for one's life or goods on staying in the mosque

Similarly, if the mosque collapses, he should go out of that mosque with the intention of immediately going to another mosque for performing Itikaf.

An Itikaf-performer may eat, drink and carry out business transaction to obtain something which he needs. But he should not bring the product being traded to the mosque.

Avoidable acts for Itikaf-performer

It is detestable for an Itikaf-performer to carry out business transaction inside the mosque merely for business purpose²⁴⁵, no matter whether he brings the product to the mosque or not.

It is detestable to bring the product-on-sale to the mosque for a business transaction he is conducting for the needs of his or his family.

²⁴⁵ If it is to obtain something which he needs, then the business transaction is permissible.

Keeping quiet is detestable if he believes it to be form of worship. If he does not believe that, then it is not detestable.

Etiquettes of Itikaf

The following acts are desirable in Itikaf:

1. To speak only what is beneficial
2. To select the holiest mosque for Itikaf, which is Masjid Haram for the residents of Makkah, then Masjid Nabawi for the residents of Madinah, then Masjid Aqsa for the residents of Al Quds, then the mosque of Friday Salah.
3. To engage in Quran-recitation, traditional remembrances, supplication of blessings upon the Prophet ﷺ, and study of Islamic books

Charity of fast-ending²⁴⁶

It is the charity-money that a Muslim spends from his wealth upon the needy on the day of the Id of fast-breaking to purify his soul and to compensate for the defects that entered his fasts like useless conversations, obscene words, etc.

Abdullah bin Abbas رَضِيَ اللَّهُ عَنْهُ said:

فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ، وَطُعْمَةً لِلْمَسَاكِينِ. (أبو داود ١٦٠٩)

Allah's Prophet ﷺ prescribed the alms relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. (EQ 16298)

The charity of fast-ending is compulsory.

On whom is the charity of fast-ending compulsory?

The charity of fast-ending is compulsory on people who fulfill the following three prerequisites:

1. He should be a Muslim. It is not compulsory for a Disbeliever.
2. He should be free. It is not compulsory for a slave.
3. He should own Zakah-cutoff²⁴⁷ in addition to debts, his basic needs and the needs of his family-members.

So the charity of fast-ending will not be compulsory for a person who does not own the Zakah-cutoff in addition to debts and his basic needs.

The following things come under basic needs:

- a. House
- b. Household chattels
- c. Clothes
- d. Vehicles and animals used for travel

²⁴⁶ Sadaqatul Fitr, in Arabic

²⁴⁷ The Zakah-cutoff is the price of 595 gram of silver (=₹32,070 at Hyderabad on 11 Aug 2012, source: indiagoldrate.com). For certain special cases, it may be different.

e. Devices which he uses in his profession

That a complete lunar year should pass after he possessed the Zakah-cutoff, is not a prerequisite.

The prerequisite for the charity of fast-ending to become compulsory is that he should own the Zakah-off at the break of dawn on the day of the Id of fast-ending.

Being adult or sane is not a prerequisite for the charity of fast-ending to become compulsory.

The charity of fast-ending must be given from the wealth of a child or an insane if he owns the Zakah-cutoff.

When does the charity of fast-ending become compulsory?

The charity of fast-ending becomes compulsory at the break of dawn on the day of the Id of fast-ending.

If a person dies or becomes poor²⁴⁸ before that time, then it will not be compulsory for him.

If a person is born, embraces Islam, or becomes rich²⁴⁹ after the break of dawn on the day of Id, then also the charity of fast-ending is not compulsory for him.

Preponing or postponing the payment of this charity is permissible.

However, it is desirable that he spend this charity before going out to the Id-mosque.

If a person spends the charity of fast-ending in Ramazan, it is permissible; in fact, it is recommended.

This will enable the poor to make clothes and purchase other necessities for Id for himself and his family-members.

Delaying the payment of the charity of fast-ending over the Id Salah is detestable unless it is because of an excusable difficulty.

On whose behalf should the charity of fast-ending be paid?

It is compulsory to pay the charity of fast-ending on behalf of:

1. Himself
2. His non-adult poor offspring

If his offspring is rich, then the charity of fast-ending should be paid from the offspring's wealth.

It is not compulsory for a man to pay the charity of fast-ending on behalf of his wife. But if he volunteers for it, it will be permissible.

It is also not compulsory for a man to pay the charity of fast-ending on behalf of his adult, poor offspring if the offspring is sane. But if he volunteers for it, it will be permissible.

If his adult, poor offspring is insane, then it is compulsory for him to pay the charity of fast-ending on the offspring's behalf.

²⁴⁸ In Islamic law, any person *not* owning the Zakah-cutoff is poor.

²⁴⁹ In Islamic law, any person owning the Zakah-cutoff is rich.

Amount of charity of fast-ending

The things which have been mentioned under charity of fast-ending in scriptural texts are four:

1. Wheat
2. Barley
3. Dried dates
4. Raisins

The amount of charity of fast-ending on behalf of one person is 1.632 kg²⁵⁰ of wheat or its flour; or 3.264 kg of barley, dried dates or raisins.

If a person wants to pay the charity of fast-ending with some other cereals, it is permissible. He should pay that quantity of the cereal which is equivalent in price to 1.632 kg of wheat or to 3.264 kg of barley.

Paying the equivalent price in terms of currency notes for the charity of fast-ending is also permissible. In fact, it is preferable as it is more beneficial to the poor.

It is permissible to distribute the charity of fast-ending on behalf of one person among several poor persons.

Similarly it is permissible to pay the charity of fast-ending on behalf of a group of people to a single poor person.

People to whom the charity of fast-ending may be paid are the same as the ones mentioned in the Quranic verse for Zakah:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَبِلِينَ عَلَيْهَا وَالْمَوْلَفَةُ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (القرآن ٦٠: ٩)

The Zakah (prescribed alm) is (meant) only to be given to the poor, the needy, to those employed to collect them, to those whose hearts are to be won, in the cause of the slaves and those encumbered with debt, in the way of Allah and to a wayfarer. This is an obligation prescribed by Allah. Allah is All-Knowing, Wise.

Allah willing, we will discuss them in detail under the topic "People to whom Zakah may be paid".

²⁵⁰ It is half sa', an old Arabic measure of quantity. One sa' is equivalent to around 3.264 kg.

Zakah

Allah said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (القرآن ٢٠: ٤٣)

Establish Salah, and pay Zakah, and advance to Allah a goodly loan. And whatever good you will send ahead for your own-selves, you will find it with Allah much better in condition, and much greater in reward. And seek forgiveness from Allah. Indeed Allah is Most-Forgiving, Very-Merciful.

Allah said:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُوهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٥﴾ يَوْمَ يُخْفَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فُتُكُومٌ بِهَا جَبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٦﴾ (القرآن ٩: ٣٤-٣٥)

On the day it (the wealth) will be heated up in the fire of Jahannam, then their foreheads and their sides and their backs shall be branded with it: This is what you had accumulated for yourselves. So, taste what you have been accumulating.

Allah's Prophet ﷺ said:

مَنْ آتَاهُ اللَّهُ مَالًا، فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَفْرَعُ لَهُ زَبَابَتَانِ يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلِجْهِ مَتْنَبِهِ - يَعْنِي بِشِدْقَيْهِ - ثُمَّ يَقُولُ أَنَا مَالُكَ أَنَا كَنْزُكَ، ثُمَّ تَلَا: (لَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ) " (الآية). (البخاري ١٤٠٣)

"Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'" Then the Prophet recited the holy verses: 'Let not those who withhold . . .' (to the end of the verse²⁵¹). (EQ 1330)

The literal meanings of the Arabic word *Az Zakah* are purification and growth.

²⁵¹ The Quranic verse is:

وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنْتَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمُوتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٨﴾ (القرآن ٣: ١٨٠)

Those who withhold in miserliness what Allah has given them out of His grace should not take it as good for them. Instead, it is bad for them. They shall be forced, on the Doomsday, to put on what they withheld, as iron-collars round their necks. To Allah belongs the inheritance of the heavens and the earth. Allah is All-Aware of what you do.

In Shari'ah, *Aẓ Ṣakāh* is transferring the ownership of a specified wealth to the eligible when the specified prerequisites are fulfilled.

Zakah is an important and essential pillar of Islam. Through Zakah, Islam eradicates poverty and misery and strengthens the bond of love and brotherhood among the rich and the poor.

Prerequisites for Zakah to become obligatory

Zakah becomes obligatory only if the following prerequisites are fulfilled:

1. Islam: Zakah is not obligatory for a Disbeliever, no matter whether he is a Disbeliever from the beginning or he turned apostate.
2. Freedom: It is not obligatory for a slave.
3. Adulthood²⁵²: It is not obligatory for a child.
4. Sanity: It is not obligatory for an insane person.
5. Total ownership: This means that the wealth should be in the person's ownership as well as custody.

If he owns something but he has not yet taken it into his custody, then it will not be obligatory for him, like a woman's dower before she takes it into her custody.

So a woman does not have to pay Zakah for her dower before she takes it into her custody from her husband.

Similarly, if a person takes some wealth into his custody but does not own it, then he does not have to pay Zakah for it, like a debtor who has his creditor's wealth in his custody.

6. The owned wealth should be equal to or more than the Zakah-cutoff
If a person's wealth is less than the Zakah-cutoff²⁵³, then Zakah is not obligatory for him.
The Zakah-cutoff varies with the category of wealth whose Zakah is being paid.
7. The wealth should be surplus to his basic needs.
Zakah is not obligatory for residential houses, clothes to put on body, household chattels, vehicles and animals used for travel, and weapons in use.
Similarly, Zakah is not obligatory on devices he uses in his profession.
Zakah is not obligatory on books if they are not meant for sale.
The reason is that all the above things come under basic needs.
8. The wealth should be free of debt.
If a person owes a debt deducting which from his wealth makes it null or less than the Zakah-off, then Zakah is not obligatory for him.
9. The wealth should be growing, no matter whether de facto or de jure.
Examples of the de jure are gold and silver as they have been considered de jure to be growing.
Zakah will be obligatory for them no matter whether they are minted or not and whether they are in the form of jewelry or utensil.

²⁵² A boy is considered adult when nocturnal ejaculation occurs to him, or he ejaculates at the time of sexual intercourse, or he makes a woman pregnant. If none of these occur to him then he becomes adult on completing 15 years. The minimum age for him to become adult is 12 years.

A girl is considered adult when menstruation, nocturnal ejaculation or pregnancy occurs to her. If none of these occur, then she becomes an adult on completing 15 years. The minimum age for her to become an adult is 9 years. (From *Al Hidayah* 3/281)

²⁵³ In most of the cases, the Zakah-cutoff is the price of 595 gram of silver (=₹32,070 at Hyderabad on 11 Aug 2012, source: indiagoldrate.com).

Zakah will not be obligatory for gems like pearl, ruby and peridot if they are not meant for sale, as they do not grow, neither de facto nor de jure.

When is paying the Zakah compulsory?

The prerequisite for the payment of Zakah to become compulsory is that an entire lunar year should pass with the person in possession of the Zakah-cutoff.

This means that his wealth should be equal to or greater than the Zakah-cutoff at both the ends of the Zakah-year²⁵⁴. It does not matter if his wealth remained so in the middle of the Zakah-year.

If a person owns Zakah-cutoff on some day, and his wealth remains equal to or above Zakah-cutoff till a lunar year²⁵⁵ passes, then paying the Zakah will be compulsory for him.

Likewise, if his wealth was equal to or above Zakah-cutoff on some day, then it got reduced to less than Zakah-cutoff, but at the end of the lunar year²⁵⁶, he again became owner of the Zakah-cutoff or more, then paying Zakah will be obligatory for him.

If a person owns the Zakah-cutoff in the beginning of his Zakah-year, then during the year, he earns more of that category of wealth, that earning will be added to his initial wealth and he will have to pay Zakah for the entire wealth. It does not matter whether he earned the extra through business transaction, gift, inheritance or some other way.

When is paying Zakah valid?

The paying of Zakah is valid only if he intends Zakah while paying to the poor persons, or while paying to the agent who will distribute it among those eligible to receive Zakah, or when he separates the Zakah-amount from the rest of his wealth.

If he pays the Zakah to a poor person without any intention, then later he intends Zakah with that payment, it will be valid provided that the wealth remains in the custody of the poor person when he is making the intention.

That the poor person should know that the wealth he is taking is Zakah, is not a prerequisite for validity of Zakah.

If he pays to a poor person some wealth saying that it is a gift or loan but he intends Zakah with it, then also his payment of Zakah will be valid.

²⁵⁴ The Zakah-year starts on the day and month the person first became owner of the Zakah-cutoff and remained owner of that amount a lunar year later. For example, if a person first became owner of the Zakah-cutoff on 4 Ramazan 1433 AH, then his Zakah year will be considered to start from 4 Ramazan 1433 and end on 3 Ramazan 1434. If he owns the Zakah-cutoff on 3 Ramazan 1434 as well, then Zakah will be obligatory for him, and this will be his Zakah-year; else the next day when he owned the Zakah-cutoff will be considered.

²⁵⁵ A lunar year consists of approximately 354 days.

²⁵⁶ Consisting of approximately 354 days

If a person pays his entire wealth in charity without intending Zakah, it will no more remain obligatory for him.

If he loses some of his wealth at the end of his Zakah-year, then he will not have to pay Zakah for the lost wealth. For example, a person owned 1000 dirhams²⁵⁷ at the beginning of his Zakah-year, which meant that 2.5 % or 25 dirham was obligatory as Zakah. But if at the end of his Zakah-year, he lost 200 dirhams, then he will have to pay Zakah on only 1000-200=800 dirhams. The Zakah would be 2.5% of 800=20 dirhams.

If a person had loaned some wealth to a poor person, then later he forgave him the loan with the intention of Zakah, it will not be valid as there was no transfer of ownership. Payment of Zakah is invalid without transfer of ownership.

Zakah on silver and gold

	Weight in grams	In rupees ²⁵⁸	Zakah in ₹ (See footnote 258)
Silver (₹53.9 per gram on 11 Aug 2012 at Hyderabad)			
1 dirham	2.975 g	160	
200 dirhams ²⁵⁹	595.000 g	32070	802
Gold (₹2802 per gram on 11 Aug 2012 at Hyderabad)			
1 dinar	4.250 g	11,908	
20 dinars ²⁶⁰	85.000 g	238,170	5954

Note: All amounts have been rounded off to the nearest whole number.

Zakah is compulsory on silver and gold if they are equal to or more than the Zakah-cutoff.

The Zakah-cutoff for silver is 200 dirhams and for gold it is 20 dinars.

If a person owns silver or gold cutoff or more, he should pay 1/40 as Zakah.

If he owns 200 dirhams of silver, he should pay 5 dirhams as Zakah.

If he owns 20 dinars of gold, he should pay 0.5 dinar as Zakah.

Adulterated silver is considered de jure as pure silver if silver is more than the impurities.

Adulterated gold is considered de jure as pure gold if gold is more than the impurities.

But if the impurities are more than the pure metal, then the adulterated gold and silver are considered de jure as chattels.

²⁵⁷ In Islamic law, a dirham is equal to 2.975 gram of silver which amounted to ₹160 at Hyderabad on 11 Aug 2012 (Source: indiagoldrate.com).

²⁵⁸ As on 11 Aug 2012 at Hyderabad (Source: indiagoldrate.com)

²⁵⁹ 200 dirham is Zakah-cutoff for silver.

²⁶⁰ 20 dinar is Zakah-cutoff for gold.

According to Imams Abu Yusuf and Muhammad, if a person's wealth exceeds Zakah-cutoff, then 1/40 of the exceeding amount is also compulsory as Zakah. And this is the opinion to be followed.²⁶¹

While paying the Zakah for gold or silver, the payer has the following payment-options:

- He may pay silver or gold pieces calculating the Zakah by weight;
- he may calculate the amount of Zakah according to the popular currency of the city and make the payment in that currency; or
- he may pay chattels, things sold by measure, or things sold by weight as Zakah for silver or gold.

Zakah for commodities

Anything in a person's ownership other than gold, silver and animals is considered commodity here. The Arabic word is àrż, whose plural is ùruż.

Zakah is compulsory for commodities when the following prerequisites are fulfilled:

1. The owner of the commodity intends to sell it or do business transactions in it.
2. The price of the commodity meant for selling reaches the Zakah-cutoff for silver or gold.

A Muslim businessman should assess the value of all the commodities meant for sale in his ownership at the end of every Zakah-year. If the value according to the prevalent market rate reaches the Zakah-cutoff, he will pay 1/40 of the total value as Zakah. If the total value is less than the Zakah-cutoff of both silver and gold, then there is no Zakah for him.

The evaluation of the commodities-for-sale will be based on the prevalent currency of the businessman's city.

The values of infrastructure and devices necessary for business which are present in the businessman's shop or factory will not be included in this evaluation.

If a person had owned land, estate or animals, then later he intends to do business transactions in them, the Zakah-year for those things will begin at the time when he actually starts transactions in them.

Zakah for loan

With respect to payment of Zakah, the loans that a person has lent to others are divided into three categories:

1. Strong loan 2. Moderate loan 3. Weak loan
1. Strong loan: It is the money a person expects to get back in return for a loan or business commodity when the debtor acknowledges the debt, though he may be bankrupt. The loan will also be considered strong if the debtor denies the loan but the lender is capable of presenting witnesses against the denying debtor.

²⁶¹ The other opinion is that of Imam Abu Hanifah who holds that if a person's wealth exceeds Zakah-cutoff, then there is no Zakah on the exceeding wealth unless it reaches 1/5 of the cutoff.

If the loan is strong, it is compulsory for the lender to pay Zakah on the loan when any part of the loan is returned to him, no matter whether the returned amount is small or large.²⁶²

In the case of strong loan, the Zakah-year will be considered from the date when the lender became owner of the Zakah-cutoff, not from the date he got back the loan.

So, Zakah will be obligatory for previous years, but paying the Zakah will be compulsory only when he gets back the loan or part thereof.

2. Moderate loan: If a person sells something out of his basic needs like residential house, clothes for wearing, food items for eating – not a usual business commodity – and the price or a part thereof remains in the hands of the buyer, then it is called moderate loan.

If the sold commodity was a usual business commodity, then it would be strong loan.

When the lender (seller) gets back any part of the loan – small or large – payment of Zakah becomes compulsory for him, in the opinion of Imams Abu Yusuf and Muhammad²⁶³.

In moderate loan too, the Zakah-year will be considered from the date when the lender became owner of the Zakah-cutoff, not from the date he got back the loan.

So, Zakah will be obligatory for previous years, but paying the Zakah will be compulsory only when he gets back the loan or part thereof.

3. Weak loan: It is the money a person expects from another in return for something which is not a wealth, like the dower to be paid to a woman. The dower is not in return for some wealth which the husband took from her.

Some other examples of weak loan are:

- The money the husband expects to receive on account of wife-initiated separation.
- The money one expects to receive on account of a deceased person's will.
- The money the guardians of a murdered person expect to receive on account of conciliation with the intentional murderer.
- The blood money the guardians of a murdered person expect to receive.

In the case of weak loans, payment of Zakah is compulsory only when the receiver gets an amount equal to Zakah-cutoff or more.

The Zakah-year will be considered from the date when he actually received the money.

So Zakah of previous years is not obligatory for weak loan.

Zakah of inaccessible wealth

Inaccessible wealth is the one which continues to be in the ownership of the person but it is difficult to get custody of it. Examples:

²⁶² This is the opinion of Imams Abu Yusuf and Muhammad.

According to Imam Abu Hanifah, it will be compulsory for the lender to pay Zakah when forty dirhams are returned to him. Whenever, forty dirhams are returned to him, he should pay one dirham as Zakah. If less than forty dirhams are returned, he need not pay anything as Zakah.

²⁶³ According to Imam Abu Hanifah, Payment of Zakah for moderate loan is compulsory only when the person gets back an amount equal to the Zakah-cutoff.

For example, if the debtor (purchaser) owed 1000 dirhams, and the lender (seller) got back 200 dirhams out of that amount, then it will be compulsory for the lender to pay 5 dirhams as Zakah.

If the lender gets back less than the Zakah-cutoff amount, then payment of Zakah is not compulsory.

- He lent to a person but is incapable of producing witnesses to testify for him. Then after some time, he gets back his loan.
- Someone grabbed his wealth and he is unable to produce witnesses against the grabber. Then after some time, the grabber returns his wealth.
- He lost his wealth, then found it back after some time.
- His wealth was confiscated, then he got it back after some time.
- He buried his wealth in the wilderness, then forgot its location. After some time, he found it.

In the case of inaccessible wealth, the Zakah of previous years is not obligatory.

Who are eligible to receive Zakah?

Allah said:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ (القرآن ٩: ٦٠)

The Zakah (prescribed alm) is (meant) only to be given to the poor, the destitute, to those employed to collect them, to those whose hearts are to be won, in the cause of the slaves and those encumbered with debt, in the way of Allah and to a traveler. This is an obligation prescribed by Allah. Allah is All-Knowing, Wise.

The Quran mentioned eight categories of people to whom Zakah may be given. However, the rightly-guided caliph Umar رضي الله عنه forbade giving Zakah to “those whose hearts are to be won”²⁶⁴ with the argument that Islam had become quite strong. None of the holy companions objected to Umar’s رضي الله عنه decision. Thus by the consensus of the holy companions this category has lost its eligibility²⁶⁵. Now, seven categories remain to whom Zakah may be paid. We shall describe each category and its related rulings below.

1. The poor

He is a person who owns less than the Zakah-cutoff.

²⁶⁴ It means the neo-Muslims who are helped in becoming more firm through the generosity of Islam. (Ma’ariful Quran v4 p406, under commentary of Quranic verse 9:60)

²⁶⁵ “The categories to whom Zakah may be paid as mentioned in the Quranic verse hold true now and will do so forever. The only exception is the category of “those whose hearts are to be won”. Most of the scholars, Imams and jurists hold that on account of Islam getting well-known and strong, there is no need of their share now. They present Abu Bakr’s رضي الله عنه act in argument who did not pay Zakah to such people. But some other jurists are of the opinion that their share still exists in Zakah.

“The writer [Ali Mian] feels more inclined towards the opinion of Qazi Abu Bakr Ibn Al Arabi and others. Qazi Abu Bakr opines that if Islam enjoys supremacy and influence, then there is no need to pay Zakah to “those whose hearts are to be won”. But if there is a need, then they should be paid Zakah just as the Prophet صلی اللہ علیہ وسلم used to give them. According to an authentic hadith,

إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ. (مسلم ١٤٦)

“Truly, Islam started as something strange and it would revert (to its old position) of being strange just as it started. (EQ 7512)”

(Footnote of Arkan e Arba’ah, p 140, author: Shaikh Syed Abul Hasan Ali Mian Nadwi)

Paying Zakah to a person owning less than the Zakah-cutoff is permissible even though he is healthy and capable of earning.

2. *The destitute*

He is a person who owns nothing at all.

3. *Zakah-collector*

He is a person who has been assigned the duty of collecting Zakah and agricultural tax²⁶⁶. He will be paid from the Zakah-amount in accordance with his work.

4. *Those whose hearts are to be won*

This has been discussed above.

5. *Slaves*

These are the mukatab²⁶⁷ slaves.

This category does not exist at present, but when it exists, Zakah may be paid to it.

6. *The indebted*

He is a person in debt who upon paying back his debt no more remains the owner of Zakah-cutoff. Paying Zakah to an indebted person to help him repay his debt is preferable to paying Zakah to the poor.

7. *In the way of Allah*

This means spending on the following two category of people:

1. A needy person who is engaged in Jihad in Allah's way²⁶⁸.
2. A Haj-performer who went out for Haj but is unable to reach Allah's house, the Ka'bah because he ran out of money on the way.

8. *Traveler*

He is a traveler who has enough wealth at his home-city, but has run out of money during the journey. Zakah may be paid to him so that he is able to reach his home-city.

It is permissible for a person on whom Zakah is obligatory to pay his Zakah to people from each of the eight categories.

²⁶⁶ If an agricultural land is such that rain water is sufficient for it and it does not need irrigation, then one-tenth of the produce should be paid to the Islamic government. If human effort and expense are needed to irrigate the land, then one-twentieth of the produce is to be paid. (Source: Arkan e Arba'ah, p 137, author: Shaikh Sayyid Abul Hasan Ali Mian Nadvi)

²⁶⁷ A mukatab slave is he who enters into a deal with his master that he would earn the amount specified by the master, give it to him as he earns, and once the agreed amount is paid off, he shall be free. The mukatab slave should be helped to secure his freedom by giving the master a share from Zakah funds to write off the amount due against the slave. (Source: Ma'ariful Quran v4 p411, commentary of Quranic verse 9:60)

²⁶⁸ This means a mujahid who does not have the means to buy necessary weapons and war supplies, though he may own the Zakah-cutoff. (Source: Ma'ariful Quran v4 p413, commentary of Quranic verse 9:60)

It is also permissible for him to pay his entire Zakah amount to a person from a single category even though people from other categories are present.

To whom Zakah cannot be paid?

It is not permissible to pay Zakah to the following people:

1. Disbeliever
2. Rich²⁶⁹ adult
3. Rich child
4. Banu Hashim and their freed slaves
5. The Zakah-payer's parents and ancestors like father, grandfather, etc.
6. The Zakah-payer's offspring and descendants like son, grandson, etc.
7. The Zakah-payer's spouse
8. For construction of mosque or madrasah, or repair of road or bridge.

Paying Zakah to all other relations is in fact preferable. Zakah can also not be used to provide for a deceased person's shroud or to help repay his loan. For validity of Zakah payment, transfer of ownership of the Zakah-wealth to an eligible person is a prerequisite, and in the above cases, the transfer of ownership is not found. A dead person cannot become owner.

The most preferable way is to pay Zakah to one's relations, then to one's neighbors.

It is detestable to pay Zakah amount equal to Zakah-cutoff to a single person; like paying a single person 200 dirhams or 20 dinars.

However, it is not detestable to pay Zakah amount equal to or greater than Zakah-cutoff to an indebted person to help him repay his debt. For example, he may pay a person 1000 dirhams for repayment of his debt. It will not be detestable.

It is detestable to transfer Zakah from one city to another without need.

Transferring Zakah from one city to another to pay one's relations is not detestable.

Similarly, it is not detestable to transfer Zakah from one city to another where the people are needier than those of his city.

It is not detestable to transfer Zakah away from the city for a purpose which is more beneficial to the Muslims, like Islamic madrasahs that run on charity.

²⁶⁹ In Islamic law, a person is rich if he owns the Zakah-cutoff or more.

Haj

Allah said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ ﴿٩٤﴾ (آل عمران ٩٤)

As a right of Allah, it is obligatory on the people to perform Haj of the House – on everyone who has the ability to manage (his) way to it. If one disbelieves, then Allah is independent of all the worlds.

Allah's Prophet ﷺ said:

مَنْ حَجَّ لِلّٰهِ فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ. (البخاري ١٥٢١)

Whoever performs Haj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Haj free from all sins) as if he were born anew. (EQ 1441)

Lexically, Haj means heading for a sublime destination.

In Shari'ah, Haj means visiting specific lands at specific time in a specific manner.

There is a consensus in the Islamic community that Haj is obligatory. Not a single Muslim has voiced a differed in this regard.

Prerequisites

Prerequisites for Haj to become obligatory

Haj is an individual obligation once a lifetime upon every Muslim man and woman when the following prerequisites are fulfilled:

1. He should be a Muslim. Haj is not obligatory for a Disbeliever.
2. He should be an adult²⁷⁰. It is not obligatory for a child.
3. He should be sane. It is not obligatory for an insane person.
4. He should be free. It is not obligatory for a slave.
5. He should have the financial capability. Haj is not obligatory for a person without the financial capability.

²⁷⁰ A boy is considered adult when nocturnal ejaculation occurs to him, he ejaculates at the time of sexual intercourse, or he makes a woman pregnant. If none of these occurs to him then he becomes adult on completing 15 years. The minimum age for him to become adult is 12 years.

A girl is considered adult when menstruation, nocturnal ejaculation or pregnancy occurs to her. If none of these occurs, then she becomes an adult on completing 15 years. The minimum age for her to become an adult is 9 years. (From Al Hidayah 3/281)

Financial capability means that in addition to the expenses of his dependents during the period of his absence from home, his wealth should suffice for vehicle-expenses and food-expenses of the Haj journey.

Prerequisites for *performance of Haj* to become obligatory

Performance of Haj is obligatory only when the following prerequisites are fulfilled:

1. Physical health: Performing Haj is not obligatory if he is handicapped, paralyzed or has gone senile to the extent that he is unable to travel.
2. End of obstruction to travel: Performing it is not obligatory for a prisoner or for one fearing a king who forbids going Haj.
3. Security of the route: if the route to the Haj-site is not safe, then it is not obligatory.
4. Presence of husband or close male relation²⁷¹, for a woman, no matter whether she is young or old: Performing it is not obligatory if her husband or close relation is not with her.
5. Being out of mourning period for a woman: If a woman is going through her mourning period after a divorce or husband's death, then performing Haj is not obligatory for her.

Prerequisites for valid performance of Haj

Performance of Haj is valid only if the following prerequisites are fulfilled:

1. Ihram: Haj is not valid without Ihram.
Ihram is the act of making intention of Haj (or Umrah) while reciting Talbiyah from one of the Ihram-stations after taking off stitched garments and putting on seamless garments which preferably consist of a seamless cloak and a wraparound.
A woman's Ihram only consists of making the intention of Haj (or Umrah) while reciting Talbiyah from a Miqat.
Talbiyah is reciting the words:
لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.
Labbaik allahumma labbaik, labbaika la šharika laka labbaik, inna-lḥamda wanni`mata laka walmulk, la šharika lak.
2. Specific time: Performance of Haj before or after the months of Haj is not valid.
The months of Haj are: Shawwal, Zul Qa'dah and the first ten days of Zul Hijjah. Therefore, if a person circumambulates the Ka'bah or ambulates between Šafa and Marwah before this, his Haj will be invalid.
Performing Ihram before the months of Haj is valid but detestable.
3. Specific places: They are the ground of Arafat for the 9th Zul Hijjah Stay and Masjid Haram of Makkah for visit circumambulation.
Haj will not be valid if a person misses the 9th Zul Hijjah Stay at 'Arafah at the specific time of stay.

²⁷¹ A close male relation is one marrying whom is prohibited on account of blood relation, in-law relation or lactational relation. Example: father, grandfather, father's brother, mother's brother, husband's father, son, son's son, brother, brother's son, sister's son, daughter's husband, etc.

Similarly, Haj will be invalid if he misses the visit circumambulation after the 9th Zul Hijjah Stay at Arafat .

Ihram Stations

Ihram-station: it is the place crossing which without performing Ihram is not permissible for a Haj-intending person residing away from Makkah beyond the Ihram-stations.

The Ihram-stations are different for different directions.

For people of	Ihram-station	Description of Ihram-station
Yemen and India	Yalamlam	A mountain in Tihamah, around 87 km ²⁷² from Makkah
Egypt, Syria and the remaining West	Al Juhfah	A village between Makkah and Madinah near Rabiğ
Iraq and the remaining East	Zatu l'rq	A village nearly 87 km ²⁷³ from Makkah
Madinah	Zul Hulaifah	The place where the spring of Banu Jutham lies, 390 km ²⁷⁴ from Makkah
Najd	Qarn	A mountain near Arafat ²⁷⁵ .
It is compulsory for a Haj-intending person to perform Ihram when passing by one of the above Ihram-stations or a place adjacent to one of them. It is not permissible for him to pass by the place without Ihram.		
Makkah	Makkah itself	It doesn't matter whether the person is a permanent or temporary resident of Makkah.
Region between Makkah and an Ihram-station (Al Hil)	Al Hil	Al Hil is the region between Makkah and Ihram-station.
A resident of Al Hil will perform Ihram from his house or from any place between Ihram-station and the boundary of Al Haram (Makkah).		

Constituents of Haj

Essentials of Haj

There are only two essential parts of Haj:

1. 9th Zul Hijjah Stay at the ground of 'Arafah between the sun's descent from the zenith on the 9th and the dawn-break on the 10th of Zul Hijjah.
The obligatory Stay at 'Arafah is established by staying there for a moment between the two aforementioned time-limits.
2. Circumambulation of the Ka'bah seven times after the 'Arafah Stay.

²⁷² 87 km: It is actually two marhalahs. According to Mu'jamu Lughat-il Fuqaha, one marhalah = 43.352 kilometer.

²⁷³ 87 km: Actually two marhalahs. One marhalah = 43.352 kilometer.

²⁷⁴ 390 km: Actually nine marhalahs. One marhalah = 43.352 kilometer.

²⁷⁵ Arafat is nearly 22 km from Makkah. (Al Auzan-ul Mahmudah, p113)

This circumambulation is called the visit circumambulation²⁷⁶.

Compulsory acts of Haj

There are many compulsory acts of Haj. Some are:

1. Starting Ihram from the Ihram-station (or before)
2. Stay at Muzdalifah though for a moment. The time for this stay begins after Fajr Salah in the morning of the 10th Zul Hijjah and ends at sunrise.
3. Performing the visit circumambulation on one of the days of sacrifice (10, 11 and 12 Zul Hijjah).
4. Ambulation between Safa and Marwah seven times. The first ambulation starts at Safa and the seventh ambulation ends at Marwah.
5. Farewell circumambulation²⁷⁷ for non-residents of Makkah
6. Performing two-unit Salah after every circumambulation²⁷⁸
7. Throwing pebbles at the three pillars on the days of sacrifice²⁷⁹
8. Shaving or shortening of head-hair inside Haram²⁸⁰ in the days of sacrifice
9. Purity from major and minor de jure filth during circumambulation and Safa-Marwah ambulation
10. Keeping away from forbidden things like wearing stitched garments, covering head (for men), covering face, killing games, sexual indulgence, disobedience and quarrel

Traditions of Haj

There are many traditions in Haj, some of which are:

1. Bathing or ablution for Ihram
2. Wearing seamless cloak and wraparound which are white and new or washed.
3. Performing two units of Salah after making the intention of Ihram
4. Saying the Talbiyah frequently
5. Circumambulation at arrival for non-residents of Makkah
6. Performing circumambulation of Ka'bah frequently during stay at Makkah
7. Specific manner of wearing the cloak for men: Before starting circumambulation, the Haj-performer should place one end of his cloak under his right arm-pit and the other end over his left shoulder.

²⁷⁶ Visit circumambulation: The Arabic word is *Tawaf-uṣ Ṣīyah*. Another Arabic term for this is *Tawaf-ul Ifāḥ* (post-flow-down circumambulation).

²⁷⁷ Farewell circumambulation: The Arabic word is *Tawaf-ul Wada'*. It is also called *Tawaf-uṣ Ṣadr* (departure circumambulation).

²⁷⁸ A circumambulation consists of seven circuits of the holy Ka'bah.

²⁷⁹ 10, 11 and 12 Zul hijjah

²⁸⁰ Haram: It is the name for Makkah and its surroundings. Its limits vary with directions. In the table below, *distance* denotes the distance from the Black Stone (Al Hajar Al Aswad).

Towards	Distance	Towards	Distance	Towards	Distance
Al Madinah	3 miles	Juddah (Jeddah)	10 miles	Iraq	7 miles
Yemen	7 miles	Al Ji'ranah	9 miles	Taif	7 miles

Nowadays, the boundaries of the Makkan Haram has been marked with landmarks with details written on them in Arabic and other languages. (Al Mausuat-ul Fiqhiyyat-ul Kuwaitiyyah 17/185-186)

8. Strutting during circumambulation: During the first three circuits of circumambulation, the person should walk with short steps and shaking of shoulders.
9. Swift run during Safa-Marwah ambulation: In each of the seven walks between Safa and Marwah, the person should run swiftly between the two green pillars, faster than in the circumambulation strut.
10. Touching the Black Stone or kissing it at the end of every circuit
11. Spending the nights during the days of sacrifice²⁸¹ at Mina
12. Sacrifice by a person performing only Haj

Forbidden acts of Haj

The following acts are not permissible for a person in the state of Ihram. He must keep away from them to prevent his Haj from becoming defective or invalid.

1. Sexual intercourse and foreplay
2. Committing a prohibited act
3. Quarreling or cursing
4. Applying fragrance
5. Clipping nails
6. Putting on stitched garments for men, like long shirt, loose trousers, jubbah, socks, etc.
7. Covering the head (for men) or face with any usual covering cloth
8. Covering the face and palms for a woman
9. Plucking hair of head, beard, armpit or the pubic region
10. Applying oil to hair or body
11. Cutting the plants and grasses of Haram²⁸²
12. Killing a wild land game no matter whether eating it is permissible or not

Manner of performing Haj

A person intending to perform Haj should go to Makkah in the months of Haj – Shawwal, Zul Qa'dah and the first ten days of Zul Hijjah²⁸³. On reaching an Ihram-station or its vicinity, he should bathe or perform ablution. He should take off his stitched garments and wear wraparound and seamless cloak. Then, he should perform two Salah-units. He should make intention for Haj and recite the Talbiyah :

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ.

Labbaik allahumma labbaik, labbaika la ṣḥarika laka labbaik, inna-lḥamda wanni`mata laka walmulk, la ṣḥarika lak.²⁸⁴

Upon saying Talbiyah , he is considered to have performed Ihram and he is an Ihramer now. He should now keep away from every forbidden act of Haj and frequently recite the Talbiyah: after the Salahs, on

²⁸¹ Days of sacrifice: 11, 12 and 13 Zul Hijjah

²⁸² Haram: It is the name for Makkah and its surroundings.

²⁸³ Bukhari 2/141

²⁸⁴ I respond to Your call, O Allah, I respond to Your call, and I am obedient to Your orders. You have no partner. I respond to Your call. All the praises and blessings are for You. All the sovereignty is for You. You have no partners with you. (Bukhari 1549, EQ 1486)

stepping up a high land, on stepping down towards a low land, on meeting a caravan, on getting up from sleep, etc.

On reaching Makkah, he should first visit Masjid Haram. Upon seeing it, he should say ²⁸⁵لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ (Allah is great), and go near Hajare Aswad (the Black Stone). He should face the Black Stone saying ²⁸⁶لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ (Allah is great) and then kiss ²⁸⁸it, if possible, or else kiss by gesture. Then turning towards his right, he should circumambulate the Ka'bah seven times. In the first three circuits, he should strut, brandishing his shoulders and in the remaining three, he should walk with repose and dignity. The circumambulation should be outside the Hatim. Whenever he passes by the Hatim, he should kiss it directly or by gesture. He should end his seven-circuit circumambulation with kiss or gesture-kiss. Then he should perform two units. This circumambulation is called the Arrival Circumambulation, and it is Prophets's tradition.

He should then go towards Safa²⁹⁰ and climb it. Once there, he should turn towards the Ka'bah and say اللَّهُ أَكْبَرُ (Allahu akbar), لَا إِلَهَ إِلَّا اللَّهُ (La ilaha illallah), seek Allah's blessings upon Prophet ﷺ, and supplicate to Allah. After that, he should come down towards Marwah and climb it and do all the acts that he did on Safa. Then he should return to Safa, then back to Marwah, and so on. In this way, he should complete seven ambulations. In each of these seven, he should run swiftly, faster than in the circumambulation-strut, when passing between the two green pillars.

On the eighth of Zul Hijjah, he should perform Fajr Salah at Makkah and go to Mina and stay there. He should spend the 8th-9th night²⁹¹ there. After the sunrise on the 9th Zul Hijjah (the 'Arafah day), he should move from Mina to 'Arafah and stay there frequently reciting اللَّهُ أَكْبَرُ (Allahu akbar), لَا إِلَهَ إِلَّا اللَّهُ (La ilaha illallah), seeking Allah's blessings on Prophet ﷺ, and supplicating to Him. After the sun's descent from the zenith, the Imam shall lead the Zuhr and Asr Salahs in the time of Zuhr Salah with one Salah-call and two Salah-start-calls. He will continue his stay at 'Arafah till sunset, then go back on the road to Makkah. At Muzdalifah, he should stay and spend the night of sacrifice (9th-10th night) there. The Imam shall lead the Mağrib and Isha Salahs in the time of Isha with one Salah-call and one Salah-start-call. At the break of dawn on the 10th day (the day of sacrifice), the Imam shall lead the Fajr Salah in the dark²⁹². The Imam along with the people will stay there and supplicate to Allah. He will then return towards Makkah before sunrise. On reaching the 'Aqabah pillar, he should throw seven pebbles at it. With the first pebble-throw, he should end his frequent recital of Talbiyah. Then he should perform sacrifice at the time of his convenience, then shave or shorten the hairs on his head. He should then go to Makkah in the period of the three sacrificial days (10th, 11th and 12th) for the Visit Circumambulation. After that, he should return to Mina and stay there.

²⁸⁵ Allahu akbar → Allah is great.

²⁸⁶ La ilaha illallah → There is no god but Allah.

²⁸⁷ Allahu akbar → Allah is great.

²⁸⁸ La ilaha illallah → There is no god but Allah.

²⁸⁹ This is called Istilam: placing one's palms over the Black Stone and mouth between them and kissing it soundlessly. If the person is unable to do this, he should gesture with his palms towards it and kiss his palms.

²⁹⁰ Safa and Marwah used to be two hillocks near the holy Ka'bah in the days of the Prophet ﷺ and later.

²⁹¹ 8th-9th night: This notation indicates the night between the 8th and 9th of the month.

²⁹² Dark: ie, immediately after dawn-break

After the sun's descent from the zenith on the 11th, he should throw pebbles at each of the three pillars (the first, the middle and the 'Aqabah). He should start at the first pillar which lies near the Khaif mosque and throw seven pebbles at it. At every pebble-throw, he should say **اَللّٰهُ اَكْبَرُ**, then stay there and supplicate to Allah. Likewise he should throw pebbles at the middle pillar and stay there. Then he should throw pebbles at the 'Aqabah pillar, but should not stay there. When the sun descends from the zenith on the 12th Zul Hijjah, he should again throw pebbles at the three pillars as he did the previous day. In these days of throwing pebbles, he should spend nights at Mina.

He should then go to Makkah, staying on the way at Muhassab for some time. Upon reaching Makkah, he should circumambulate the Ka'bah making seven circuits without the running with shoulder-brandishing and unaccompanied by Safa-Marwah ambulation. This circumambulation is called Farewell circumambulation (Tawaf al Wada' or Tawaf as Sadr). After the circumambulation, he should perform two units of Salah. He should go to the well of Zamzam and drink its water while standing. He should go to Multazam and beseech Allah and supplicate for whatever he likes. When he intends to return to his home-place, he should turn back from the Ka'bah crying and grieving at separation from the holy house of Ka'bah.

Fully combined pilgrimage

(*Al Qiran*)

The literal meaning of the Arabic word for fully combined pilgrimage, *Al Qiran*, is: combining two things. In Shari'ah, *Al Qiran* is: performing Ihram at an Ihram-station for both Umrah and Haj.

According to us, Hanafis, the fully combined pilgrimage is preferable over the partially combined pilgrimage.

And the partially combined pilgrimage is preferable over uncombined pilgrimage.

It is Prophet's ﷺ tradition for the fully combined pilgrim to say at the time of Ihram: **اَللّٰهُمَّ اِنِّيْ اُرِيْدُ اَلْعُمْرَةَ وَالْحَجَّ، فَيَسِّرْهُمَا لِيْ وَتَقَبَّلْهُمَا مِنِّي**²⁹³. Then he should start saying the Talbiyah²⁹⁴.

Upon entering Makkah, the fully combined pilgrim should first perform the Umrah circumambulation completing seven circuits. In the first three circuits, he should run brandishing his shoulders. He should perform two Salah-units for circumambulation. Then he should perform the Safa-Marwah ambulation, running swiftly between the two green pillars in each ambulation. He should thus complete seven ambulations. These are the acts of Umrah.

²⁹³ Allahumma inni uridul ùmrata wal ḥajja, fayassirhuma li wa taqabbalhumina minni. (Allah! I intend to perform Umrah and Haj, so make them easy for me and accept them from me.)

²⁹⁴ Talbiyah is saying of the words: **لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ، اِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيْكَ لَكَ** (Labbaik, allahumma labbaik, labbaika la ṣḥarika laka labbaik, inna-lḥamda wanni`mata laka walmulk, la ṣḥarika lak. = I respond to Your call, O Allah, I respond to Your call, and I am obedient to Your orders. You have no partner. I respond to Your call. All the praises and blessings are for You. All the sovereignty is for You. You have no partners with you. (Bukhari 1549, EQ 1486)

After this, he should begin the acts of Haj. He should perform arrival circumambulation and then complete the other acts of Haj as described in detail.

When he throws pebbles at the 'Aqabah pillar on the day of sacrifice (10th Zul Hijjah), it becomes compulsory for him to sacrifice a small animal or the seventh part of a large animal²⁹⁵.

If he cannot afford any of these, he should observe three fastings before the day of sacrifice and seven fastings after completing the acts of Haj. He has the option of either observing the fastings at Makkah after the days of Tashriq²⁹⁶ or observing them on return to his home-place.

Partially combined pilgrimage

(At *Tamattu`*)

Partially combined pilgrimage or At *Tamattu`* is: performing Ihram at an Ihram-station only for Umrah. After the two Salah-units of Ihram, he should say: **اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ، فَيسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي**²⁹⁷. He should then start saying the Talbiyah.

Upon entering Makkah, he should perform the circumambulation for Umrah. In the first three circuits, he should run brandishing his shoulders. At the completion of the first circumambulation, he should stop frequent recital of Talbiyah. He should perform the two Salah-units of circumambulation, then perform the Safa-Marwah ambulation. After completing the seven ambulations, he should get his hair shaved or shortened. He will now be free from Ihram if he had not come to Makkah with a sacrificial animal. If he had, he will not be free from Ihram at the completion of his Umrah.

On the eighth day of Zul Hijjah, he should perform the Ihram for Haj from his residence (in Makkah) and complete all the acts of Haj. When he throws pebbles at the 'Aqabah pillar on 10 Zul Hijjah, it will be compulsory for him to sacrifice a small animal or the seventh part of a large animal²⁹⁸. If he cannot afford the sacrifice, he should observe three fastings before 10th Zul Hijjah and seven fastings after completing the acts of Haj. If he does not observe the three fastings before 10th Zul Hijjah, then sacrifice is the only option for him. Neither fasting nor charity can substitute it.

Umrah

Performing Umrah once in a life-time is emphasized tradition for a person who fulfills the prerequisites for *performance* of Haj to become obligatory²⁹⁹.

²⁹⁵ A small animal is goat, sheep and ram. A large animal is camel, cow, ox and buffalo. If seven people purchase a sacrificial cow and sacrifice it, then each sacrifices the seventh part of the large animal.

²⁹⁶ Tashriq: 11, 12 and 13 Zul Hijjah

²⁹⁷ Allahumma inni uridul ùmrata, fayassirha li wa taqabbalha minni. (Allah! I intend to perform Umrah, so make it easy for me and accept it from me.)

²⁹⁸ A small animal is goat, sheep and ram. A large animal is camel, cow, ox and buffalo. If seven people purchase a sacrificial cow and sacrifice it, then each sacrifices the seventh part of the large animal.

²⁹⁹ See the topic "Prerequisites for performance of Haj to become obligatory".

Umrah may be performed at any time of the year.

Performing the Ihram for Umrah on the day of 'Arafah, the day of sacrifice and the days of Tashriq³⁰⁰ is detestable.

There are four acts in Umrah:

1. Ihram
2. Circumambulation
3. Safa-Marwah ambulation
4. Shaving or shortening of head-hair

A person intending to perform Umrah should go to Hil (the region between the boundary of Haram³⁰¹ and Ihram-station) if he is a resident of Makkah, no matter whether he is a permanent resident or a temporary one. He should perform Ihram there.

If the person is far away from Makkah and has not yet entered it, he should perform Ihram at an Ihram-station when intending to enter Makkah.

He should perform circumambulation and Safa-Marwah ambulation for Umrah. Then he should shave or shorten his head-hair. With this, he becomes free of the Ihram-restrictions and his Umrah is complete.

Violations and their penalties

Violation means committing a forbidden act at Makkah or in the state of Ihram.

There are two kinds of violation:

1. Violation against Haram
2. Violation against Ihram

Violation against Haram

It is killing a game inside Haram, pointing towards it to a hunter, informing a hunter about its presence; or cutting or plucking out a tree or herb in Haram. It does not matter whether this is done by an Ihramer or a non-Ihramer. Each has to pay the penalty.

If a person hunts a wild, land-game in Haram and slaughters it, eating will not be permissible. The game will be considered carrion, no matter whether an Ihramer or a non-Ihramer hunts it.

If a non-Ihramer³⁰² hunts a game in Haram, it will be compulsory for him to spend the price of the game in charity to poor people. Fasting cannot be a substitute for spending the price in charity.

³⁰⁰ Day of 'Arafah: 9 Zul Hijjah; day of sacrifice: 10 Zul Hijjah; days of Tashriq: 11, 12 and 13 Zul Hijjah.

³⁰¹ Haram: Makkah and its immediate vicinity

³⁰² An Ihramer has to spend the price of the killed game in charity as penalty if he hunts a game and also if he informs a hunter of the presence of the game and then the hunter kills it.

If a person cuts off a tree or herb in Haram, spending the price in charity will be compulsory, no matter whether he was an Ihramer or a non-Ihramer.

If a person cuts off herbs to erect a tent or to make an oven, it is permissible as it is not possible to avoid this.

Violations against Ihram

It is committing an act which is forbidden during Haj or leaving out a compulsory act of Haj.

There are six types of violations against Ihram:

1. The violation which invalidates the Haj such that the invalidation cannot be expiated by sacrifice, fasting or charity. This violation is engaging in sexual intercourse before stay at 'Arafah. So, if a person engages in sexual intercourse before stay at 'Arafah, his Haj becomes invalid, and it is compulsory for him to sacrifice a goat and late-perform the Haj in the next year.
2. Violations which impose a penalty of sacrificing a large animal. These are two acts:
 - a. Sexual intercourse after the stay at 'Arafah and before shaving or shortening of head-hairs
 - b. Performing the Visit Circumambulation in a state of major de jure filthIf a person engages in sexual intercourse after the 'Arafah-stay and before the shaving or shortening of head-hairs, sacrificing a camel or a cow is compulsory.

Similarly, if a person performs the Visit Circumambulation in a state of de jure filth, sacrificing a camel or a cow is compulsory for him.

3. Violations which impose sacrifice of a small animal or the seventh part of a large animal
There are several such violations.
 - a. Engaging in foreplay like kissing or sensual touching
 - b. Wearing a stitched garment by a man without an excusable difficulty
A woman can wear any garment of her choice except that she should not cover her face with a cloth that touches it.
 - c. Removing head-hair or beard without an excusable difficulty³⁰³
 - d. Covering the face by an Ihramer for one complete day
 - e. Applying scent to a large organ completely without an excusable difficulty: Examples of a large organ are thigh, shank, arm, face and head. It does not matter which kind of scent was used.
Similarly, if the Ihramer wears a scented garment for one complete day, it is a violation.
 - f. Clipping the nails of a single hand or a single foot
 - g. Leaving out Farewell Circumambulation
4. Violations which impose spending ½ sa' of wheat or its price in charity
These violations are also several in number.
 - a. Shaving of less than a quarter of head-hair or beard by an Ihramer
 - b. Clipping a nail or two: For every nail, the penalty is ½ sa'.

³⁰³ If he shaves his head on account of an excusable difficulty like infestation of hair with lice, then he has the option of sacrificing a small animal, or fasting for three days, or feeding three poor people such that each poor person gets ½ sa' of wheat or its price. ½ sa' is equal to 1.632 kg.

- c. Applying scent to less than an organ
 - d. Wearing a stitched or scented garment for less than a day
 - e. Covering head³⁰⁴ or face for less than a day
 - f. Performing Arrival Circumambulation or Farewell Circumambulation in a state of minor de jure filth
 - g. Leaving out pebble-throwing at any of the three pillars
5. Violations which impose charity whose quantity is less than ½ sa' wheat
This violation occurs when a person kills a louse or a locust. He should spend in charity any quantity of his choice.

If he kills two or three lice or locusts, he should spend a handful of food-grain in charity.

If he kills more, he should spend ½ sa' wheat in charity.

6. Violation whose penalty is the price.
This violation is the killing of a wild land-animal.
If an Ihramer hunts a wild land-animal, slaughters it, or point to a hunter towards the place of a game's presence, spending the price of the game in charity becomes compulsory for him. It does not matter whether the game was flesh-edible or not.

The price of the game will be decided by two trustworthy men at the place where the game was killed or at a nearby place.

If the price of the game reaches the price of a sacrificial animal, the Ihramer has the option of either purchasing a sacrificial animal and slaughtering it in Haram, or purchasing food-grain and distributing it among the poor such that every poor person receives ½ sa'. He also has the option of observing one fasting in lieu of every ½ sa' of wheat.

If the price of the game does not reach that of a sacrificial animal, he has only two options. He may purchase food-grain and spend it in charity, or observe a fasting in lieu of every ½ sa' of wheat.

There is no penalty on an Ihramer for killing harmful insects like wasp, scorpion, housefly, ant, moth, etc.

Similarly, there is no penalty for killing snake, rat, crow or biting dog.

Haram-sacrifice

Al Hady

Haram-sacrifice or *al hady* is an animal sacrificed in Haram.

A Haram-sacrifice can be a goat, sheep, cow or camel.

³⁰⁴ Covering head is forbidden only for men. Covering face with a garment touching the face is forbidden for both men and women.

A goat or sheep is valid as Haram-sacrifice on behalf of one person.

A cow or camel is valid on behalf of seven persons provided no one's share is less than 1/7.

The prerequisites for Haram-sacrifice are same as for the sacrificial animals of Idul Azha. That is, the animal should be defect-free.

A goat or sheep is acceptable only if it has completed a year and moved on to the second year of age.

The only exception is a sheep more than six months old and so plump that it cannot be distinguished from a one year old sheep.

A cow is acceptable only if it has completed two years and started the third year.

A camel is acceptable only if it has completed five years and started the sixth year.

Desirable sacrifice and sacrifice of combined pilgrimage should be made in the days of sacrifice³⁰⁵, after pebble-throwing at the 'Aqabah pillar.

There is no specific time for sacrificing the other Haram-sacrifices³⁰⁶.

All the Haram-sacrifices should be slaughtered in Haram.

Sacrificing the Haram-sacrifices at Mina in the days of sacrifice is tradition.

It is desirable for the owner of the Haram-sacrifice to eat from it if it has been sacrificed as a desirable sacrifice or on account of combined pilgrimage.

If a sacrificial animal for desirable sacrifice dies on the road to Haram, neither the owner nor any other rich person should eat from it. It should be left slaughtered on the road after staining its collar with its blood.

From a sacrifice of vow neither the owner nor any other rich person should eat because it is a charity, so the poor have the right to it.

Similarly, neither the owner nor any other rich person should eat from a sacrifice of violation. A sacrifice of violation is the sacrifice that becomes compulsory to expiate for a defect that has occurred in Haj.

Visiting the holy Prophet ﷺ

Allah's Prophet ﷺ said:

مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي.

If a person visits me, then my intercession will become compulsory for him.³⁰⁷

³⁰⁵ Days of sacrifice: 10, 11 and 12 Zul Hijjah

³⁰⁶ Like a sacrifice in lieu of a violation or a sacrifice of vow.

Allah's Prophet ﷺ said:

مَنْ حَجَّ النَّبْتَ وَلَمْ يَزُرْنِي فَقَدْ خَفَانِي.

If a person performs Haj of Allah's house and does not visit me, then truly, he has deserted me.³⁰⁸

Visiting Prophet's ﷺ grave is one of the most rewarding desirable acts. If Allah guides a person to Haj, he should visit Madinah Munawwarah to visit Allah's Prophet ﷺ after completing his Haj or before starting it.

After making the intention to visit Madinah, the person should frequently invoke Allah's blessings and peace upon Prophet ﷺ. Upon reaching Madinah, he should take a bath, apply scent and wear his best clothes, in reverence of the visit to the holy Prophet ﷺ.

First, he should enter Masjid Nabawi with humility, dignity and repose, and perform two units of Masjid-entry Salah. He should supplicate to Allah for whatever he likes. Then turning towards the holy grave, he should stand in front of it with deference, observing the bounds of reverence. He should invoke peace and Allah's blessings upon him, then convey to Prophet ﷺ the greetings of people who had asked him to do so. He should again go to Masjid Nabawi and perform whatever Salahs he wishes to. He should supplicate to Allah for himself about whatever he likes, for his parents, for the Muslim Ummah and for whoever asked him to. He should value this opportunity of staying at Madinah Munawwarah, and exert himself to perform Salah over entire nights and to visit Prophet ﷺ at every opportunity. He should frequently recite **سُبْحَانَ اللَّهِ** and **لَا إِلَهَ إِلَّا اللَّهُ**³⁰⁹, seek Allah's forgiveness and repent for his sins.

It is desirable that he go to Baqi' graveyard to visit the graves of prophet's companions, their successors and other pious people – May Allah be pleased with all of them!

It is desirable that he offer all his Salahs at Masjid Nabawi as long as he stays at Madinah. When he intends to return to his home-place, it is desirable that he say farewell to the mosque by performing two Salah-units, supplicating to Allah for whatever he likes, and visiting holy Prophet's grave to invoke Allah's blessings and peace upon him. He should then return crying at separation from him.

³⁰⁷ Ad Dara Qutni 2695

³⁰⁸ Kanzul 'Ummal 12368

³⁰⁹ **سُبْحَانَ اللَّهِ** = Subhanallah (Glory be to Allah), **لَا إِلَهَ إِلَّا اللَّهُ** = La ilaha illallah (There is no god except Allah)

Sacrifice

Allah said:

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢:١٠٨﴾ (القرآن ٢:١٠٨)

Offer Salah (prayer) to your Lord, and sacrifice.

Allah's Prophet ﷺ said:

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ، إِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا، وَأَنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ، فَطَيِّبُوا بِهَا نَفْسًا. (الترمذي ١٤٩٣، ابن ماجه ٣١٢٦)

Of the deeds a man does on the day of sacrifice the dearest to Allah is the flow of blood (of sacrificial animal). It will come on the day of Resurrection with its horns and its hair and its hoofs. Indeed, blood will be accepted by Allah at once even before it falls on the ground. So, please yourselves with it. (EQ 27244)

مَنْ وَجَدَ سَعَةً فَلَمْ يُضَحِّ، فَلَا يَقْرَبَنَّ مُصَلَّنَا. (أحمد ٨٢٤٣)

Whoever does not offer a sacrifice despite having the means should not get close to our Idgah. (EQ 54023)

The Arabic word for sacrifice is *Uzhhiyyah* or *Uzhhiyah*.

Literally, *Uzhhiyyah* means: the animal which is slaughtered on the day of Id-ul Azha (Id of sacrifice).

In Shariah, *Uzhhiyyah* means: slaughtering the specified animal with the intention of gaining reward from Allah on the specified days.

In this translation, we use the word "Sacrifice" for *Uzhhiyyah*.

According to Imam Abu Hanifah, sacrifice is Compulsory and this is the view to be followed.

According to Imam Abu Yusuf and Muhammad, sacrifice is Emphasized Custom.

For whom is sacrifice Compulsory?

Sacrifice is not Compulsory except for him who fulfills the following conditions:

1. He should be a Muslim. It is not Compulsory for a Disbeliever.
2. He should be a free person. It is not Compulsory for a slave.
3. He should be a resident. It is not Compulsory for a traveler.

4. He should be Wealthy. It is not Compulsory for a Poor.³¹⁰
 - For sacrifice to become Compulsory it is not a necessary condition that the Prescribed Wealth remains in his hand for a complete year. In fact, sacrifice becomes Compulsory if a Muslim owns on the days of ʿĪd-ul Azha the Prescribed Wealth in addition to his basic needs.

Time of Sacrifice

The time of sacrifice starts with the onset of dawn of the 10th of Zul Hijjah.

It continues till a little before sunset on the 12th of Zul Hijjah.

However for people in towns and cities and large villages slaughtering the sacrificial animal before ʿĪd salah is not Permissible.

For people in small villages wherein ʿĪd salah is not Compulsory, slaughtering is Permissible after the onset of dawn.

The most Preferable way is to slaughter the sacrificial animal on the first day out of the days of sacrifice, then comes slaughtering on the second day, and then on the third day.

If the person can slaughter well, then it is Desirable that he slaughter the animal himself.

If he cannot slaughter well, then the Preferable way is to slaughter with the help of others. In any case, he is supposed to be present at the time of slaughter.

Slaughtering the sacrificial animal in the day is Desirable.

However slaughtering at night is also Permissible but Avoidable.

If ʿĪd salah is not held due to any reason, then slaughtering is Permissible after noon.

If several congregations of ʿĪd salah are held in a town³¹¹, then it is Permissible to slaughter after the earliest salah in the town is over.

Slaughtering what kinds of animals is Permissible and what kinds is not?

Slaughtering only camel, cattle, buffalo, goat and sheep is Permissible.

Slaughtering a wild animal for sacrifice is not Permissible.

A goat or sheep can be sacrificed on behalf of one person only.

³¹⁰ A person owning the Prescribed Wealth of 595 g silver or its value or its equivalent or more, in addition to his basic needs is a wealthy person in the eyes of the Shariah. Others are poor.

³¹¹ Includes cities and large villages

A camel, cow or buffalo can be sacrificed on behalf of up to seven people with the condition that the share of each of them should be at least the seventh part. Sacrificing two-seventh, three-seventh, etc. up to the entire animal is allowed.

If the share of even one of the partners is less than one-seventh, then the sacrifice of all other partners is also invalidated.

Slaughtering a camel, cow or buffalo as sacrifice will be valid on behalf of seven (or more than one) people only if each of the shareholders intends an act of worship like sacrifice, *Âqiqah*, etc. with this slaughter.

If even one shareholder has the intention of merely obtaining flesh, then the sacrifice will be invalid for all the other shareholders.

Animal's minimum age

A goat or sheep of sacrifice should have completed one year and started the second year of its life.

Sacrificing a young sheep which has completed more than six months and owing to its fatness appears like a one-year-old is Permissible.

A cow or buffalo of sacrifice must have completed two years and started the third year of its life.

A camel of sacrifice must have completed five years and started the sixth year of its life.

Defective animals

It is Preferable that the animal of sacrifice be plump and free of all defects.

However, if an animal hornless by birth is sacrificed it is Permissible.

Similarly, sacrificing an animal which has lost a part of its horn is Permissible.

But if the breaking point of the horn is so low that it has reached the head, then sacrificing it is not Permissible.

If a castrated animal is sacrificed then it is not only Permissible but also Preferable as its flesh is better and tastier.

Sacrificing an animal afflicted with scabies³¹² is Permissible if it is plump. But if the scabies-afflicted animal is thin, then its sacrifice is not Permissible.

Sacrificing an insane animal is Permissible when its insanity does not prevent it from grazing.

But if the insanity prevents it from grazing, then its sacrifice will not be Permissible.

³¹² = itching

Sacrificing an animal whose one or both eyes have been lost is not Permissible.

It is not Permissible to sacrifice an animal which is so lame that it cannot walk to the slaughter-house.

Sacrificing a lame animal which walks on three feet and puts down the fourth foot on the ground for support in walking is Permissible.

If an animal is so lean that there is no marrow in its bones, then its sacrifice is not allowed.

Similarly sacrificing an animal whose major portion of ear or tail has been lost or has got cut is not allowed.

But if the animal has lost one-third of its ear or less and two-third or more remains intact, then its sacrifice is valid.

Sacrificing an animal most of whose teeth have fallen off is not Permissible.

But if more than half of its teeth remain intact, then sacrificing it is Permissible.

Sacrificing an animal which has no ear by birth is not Permissible.³¹³

Sacrificing an animal whose udder-tip has been cut off is also not Permissible.

How to use the sacrificial flesh and skin?

It is Permissible for a sacrificer to eat out of the sacrificial animal's meat.

He may also gift the flesh to poor persons and wealthy persons.

However, the Preferable method is to distribute the sacrificial flesh into three parts:

- (i) One-third for giving to the poor as charity
- (ii) One-third to store for his own use and his family's use
- (iii) One-third for his relations and friends

If the sacrificer gives away his entire meat, then it is Preferable.

If he stores the entire flesh for his and his family's use, then also it is Permissible.

If the sacrificing was made in fulfillment of a vow, then it is not Permissible for him to eat even a bit. He must give away the entire flesh to the poor in charity.

It is Permissible for the sacrificer to use the skin – not the price obtained on its sale – of the sacrificed animal in its place of use.³¹⁴

³¹³ But if it has small ears by birth, it may be sacrificed. (Ad Durr-ul Mukhtar 6/324)

³¹⁴ like making a bucket or shoes with it.

He may also gift the skin to a wealthy person.

But if he sells the skin, then it is Compulsory to give the money obtained as price in charity.

The sacrificer should not pay the butcher his wage from the sacrificial flesh nor from the price obtained by selling the skin.

Glossary

farż	obligatory, mandatory	aşl	principle, fundamental, basis,
wajib	compulsory	basically	
sunnah	Prophet's tradition,	àurah	organs to be hidden
custom		Azan	Şalah-call
sunnat e muakkadah	emphasized tradition	àżîmat	necessitation
nafl	supererogatory	Baihaqi	
mustahab, mandub	desirable	badarja e aula	preferentially
afzal	preferable, highly	baddini	depravity, irreligiosity
rewarding, more rewarding		baitul mal	Caliphate Treasury
adab, adab	etiquette	bakirah	virgin
jaiz, mubaħ, ħalal	permissible,	baligh	adult, opposite: child
allowable		baraż	excreta
man`, nahy	forbidden	bařil	invalid, void
makruh tanžihi	undesirable	baul	urine
makruh	detestable, avoidable,	bepardagi	Veillessness
avoidability		bidat	heresy
makruh taħrimi	highly detestable, strictly	chit letna	supine position
avoidable		dafn	burial
ħaram	prohibited	dahriyah	Atheist
		dalalah	denotation
		dalil	evidence, proof
ada	on-time performance, on-time	Darul Amn	a land of peace
observance (fasting)		Darul Ĥarb	a land of conflict
adl	trustworthy	Darul Islam	the Islamic land
ahl	family-members, dependants	dhela	clay-lump
Ahle Kitab	Scripture People	din	
Ahle Sunnah		dini mafsadah	religious impropriety
àlaih-il Fatwa	This is the opinion to be followed.	duā	invocation, supplication
àmadan	intentionally, knowingly	dubur	hind orifice
àmal e kathir	major non-Salah act	faqir	poor, indigent
àmal yunafi-s Salah	Salah-invalidating act	Far`	Other rulings (Al Fiqh-ul Muyassar)
Amin	So beit	farż e àin	individual obligation
Anşar	Helper Companions	farż e kifayah	sufficiency obligation
àqeedah	doctrines	fasad	depravity
asa'a	commit a bad act	fasid	broken, invalid

fasiq	habitual sinner	ikrah	coercion
fatwa dena	delivered the ruling	i`la	exaltation
fidyah	penalty	ima'	gesture
fitnah	evil	imam	Imam
fuqaha'	jurists	imamah	imam-duty
ghaiṭ	excrement	intiqal	posture change
ghaliṣ	Severe	iqamah	Ṣalah-start-call
gumrahi	deviation	istilam	kiss
ḥad, ḥudud	Allah-decreed punishment	istinja'	Cleansing
ḥādith	tradition	istinshaq	sniffing into
ḥadath	de jure Filth (major, minor)	i`tidal	temperance
Ḥaj	Ḥaj, Major Pilgrimage	i`tikaf	
ḥajare aswad	the Black Stone	iyal	family-members, dependants
ḥaji	Ḥaj-performer, pilgrimer	iẓar	lower wraparound, wraparound
ḥajah	necessity	iẓtirar	indispensability, dire necessity
ḥajat e Aṣli	basic needs	jahr	audible recitation
ḥalalah a thrice-divorced woman being lawful in marriage for the first husband after she is married to another man, has copulation and is then divorced by him.		janabah	state of major de jure filth arising from ejaculation or intercourse
ḥamd	praise	jihad	Jihad
Ḥanafī		jinayah	violation
Ḥaṇbali		jinaẓah	bier
ḥaqiqi	de facto	Jum'ah	Friday Ṣalah
ḥaraj	harm, sin	junun	insanity
Ḥaram	Makkah and its immediate vicinity	kafan	enshroud
Ḥaram (Masjid)		kaffarah	expiation
ḥinth	oath-breaking	Kafir	Disbeliever
ḥukm	ruling	kaifiyyah	manner
ḥukmi	de jure	khabar e waḥid	news from single source
ḥd	ḥd	khafif	Mild
ḥdul Aẓḥa	ḥd of sacrifice	khaṭa'an	mistakenly
ḥdul Fiṭr	ḥd of fast-ending	khaṭib	sermon-deliverer
iddah	mourning period, post-divorce waiting period	khuff	thick socks
ifrad	uncombined major pilgrimage	khul`	wife-initiated separation
iftar	fast-breaking meal	khushu`	devoutness
ighma'	swoon	khuṭbah	the Arabic sermon
iḥram		khuẓu`	humility
iḥtiyāṭ	caution	kinai	implicit
lḥya-ul Lail	Night-waking	kitab, bab, faṣl	unit, chapter, topic
		kufr	Disbelief
		laẓim	binding, essential
		la mazhab	agnostic

laḥd	niche-grave	muḥrim	Iḥramer
ma e kathir	large-quantity	mujahid	mujahid
ma e qalil	small-quantity	mukallaf	responsible person
maḥram	close male relation	mukatab	mukatab
maḥzur	forbidden	mumaiyyiẓ	sentient, non-sentient
majlis	occasion, place	munafiq	Hypocrite
ma'kul-ul Laḥm	Flesh-edible	munfarid	singleton, individual
mal	wealth	muqim	resident
maldar	Wealthy	muqtadi	imam-follower
Maliki		murtad	apostate
marḥalah	43.352 km	musafir	traveler
mariz	sick person	mušalla	Īd-mosque
masbuq	late-comer at Salah	musta`mal	Used-up
mash	wiping	mustaqil	in its own right
Masjid Ḥaram		muta'akhhir	later
Masjid Nabawi		mutàh	
Masjid Aqša		mu`tamir	Umrah-performer
mašlahat	expediency	mutaqaddim	earlier
ma'thur	traditional	mutawaẓẓi	ablutionally pure
maulud	newborn	nabi	the Messenger صلى الله عليه وسلم
mauquf	suspended	nafaqah	expenses
maẓmaẓah	rinsing out	nafaz	execution
ma`zur	excusable	nafl	supererogatory
miḥrab	Imam-niche	najasah	Filth
Miqat	iḥram-station, It is any of the places close to Makkah passing which without iḥram is not permissible for a Haj-intending outsider.	najis	Filthy
miskin	destitute	naqiš	defective,deficient
mišr	city, town	naqiẓ	Invalidator
miswak	tooth-stick	nasab	filiation, parentage, blood relation
mo'min	Believer	nasiyan	forgetfully
muāmalah	contract	naẓir, naẓair	similitude
muazzin	Ṣalah-announcer	nazr	vow
mufti	(A scholar of islamic jurisprudence whose opinion is sought and followed by the people. He has no executive authority.)	nifas	postnatal discharge
mufṭir	fast-breaking act	nišab	Ṣakah-cutoff
muddah	duration	niyyah	intention
muḥaqqiq	authoritative scholar	qa`dah	At Tahiyat sitting
muḥdith	ablutionally impure	qaddara	estimate
		qamiš	long shirt
		qaryah	village
		qašr	shortening of salah
		qaṭai	incontrovertible, conclusive
		qawaid	principles

qaža	late-perform, late-observe (fasting), delayed performing	Šaum	fasting, faster
Qazi	Qazi	sawa'un kana	irrespective of whether it is ..., no matter whether it is ...
qiblah	Šalah-direction	sa'y	Šafa-Marwah ambulation
qira'ah	additional Quranic recitation	Shaffi	
qiran	fully combined pilgrimage	shahadah	testimony, witness
qubul	fore orifice	shahwah	desire, arousal, sensual
rasulullah	Allah's Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	shaq	ditch-grave
rajjaħa	called this opinion preferable	shariàh	Shariàh, Islamic law
ražaàt	breastfeeding	shart	prerequisite, condition, stipulation
rakàh	Šalah-unit	shatm	curse
ramal	strut, run brandishing his shoulders	shibr	span
ramy	pebble-throw	sirr	inaudible recitation
rida'	seamless cloak	sud-khari	interest-exaction
riħ	flatus	sukr	inebriation
riwayah	report, narration	sunnat e kifayah	sufficiency tradition
rukhsat	concession	su'r	Leftover
rukñ	essentials, essential part	surah	Qur`anic chapter
ša'	3.264 kg	tabarra`a bi	volunteer for
šabiyy e āqil	discerning child	tabi`in	Companion's successors
sadde Zariàh	Barring the agent	ťaharah	Purification, Pure, Purity
Šadaqah	charity	taħrimah	prohibitive words of Šalah,
Šadaqatul Fiř	Charity of fast-ending	the first Takbir	
šaf	salah-row	Takbir	Takbir
šahabah	holy companions	Takbir e žaid	Additional Takbir
šahābi	holy companion	Talbiyah	
Sahari	pre-dawn meal	tamattu`	partially combined pilgrimage
šahiħ	valid (sound)	tark	leave out, abstention
sahwan	forgetfully, unknowingly, unintentionally	tartib	performing in order
sajda e sahw	prostration of forgetfulness	Tasbiħ	remembrance formula
sajda e tilawat	prostration of recitation	Tashahhud	At Tahiiyyat
salaf	great predecessor	Tashriq Tashriq	
Šalah	Šalah	ťawaf	(Ka`bah) circumambulation
Šalah	supplication of blessings for the prophet	ťawafe qudum	Arrival Circumambulation
Šalam pherna	performing the ending salam	ťawafe wada, šadr`	Farewell
Šalam karna	saying the salam greeting	Circumambulation	
šaliħ	pious	ťawafe žiyarah	visit Circumambulation
saq	shank (not calf)	Tayammum	
šarih	explicit	ta`žir	punishment for the crimes for which the quantum of sentence has not been fixed by Allah
		thana	extolment

thayyib	Previously married woman	ẓāhīran, baẓāhīr	apparently
ṭīb	scent	ẓakah	ẓakah, Obligatory Charity
ṭuma'ninah	tranquility	zakar	phallus
ummah	Islamic community	ẓalīm	tyrant
ʾumrah	ʾumrah, Minor Pilgrimage	ẓanne Ghalib	Overwhelming probability
uṣul	fundamentals	ẓanni	tenable, credible
ʾuzr	necessity, excusable difficulty	ẓarurah, majburi	compulsion, dire need
wali	testamentary guardian, guardian	ẓawal	the sun's descent from the zenith
waqar	dignity	ẓīhar	ẓīhar
watan	home-place	zīkr	remembrance formula
wuqufe ʾArafat	9th Zul Hijjah Stay	ẓina	unlawful copulation, unlawful
wuḏu	ablution	copulator, unlawful copulatress	
yamin	oath	ẓindīq	hypocrite apostate
yaṇbaghi lah	supposed to be, should	zira`	cubit
yaqumu maqamah	is de jure equivalent to	ẓulm	unjust